

THE
CONDUCT
OF A
MARRIED LIFE:

Laid down in a
SERIES of LETTERS,

Written by the HONOURABLE
JULIANA-SUSANNAH SEYMOUR,
TO A
YOUNG LADY, her RELATION,
Lately Married.

VOL. II.

*Concerning the proper Care and Management
of Children, from Infancy throughout their
Education.*

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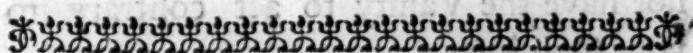
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THE

LETTER



THE
MANAGEMENT and EDUCATION
OF
CHILDREN.



LETTER I.

MY DEAR,



PERHAPS you will think
it strange when I tell you
the Letter you now re-
ceive from me is intend-
ed as the Beginning of a
serious Correspondence, the whole Plan

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and

and Design of which I have already laid down in my Thoughts, and which many beside you may probably read. These are Hopes I entertain; whether the Consequence will answer to them you are to determine. If I appear trifling, much more, if I appear to be wrong in the Beginning, it is in your Power to put an End to the Design by informing me of it; for I shall take your Opinion with great Readiness: or if, when I have compleated the whole, you should, upon a Review, think no Advantage will accrue from the Publication of it, I shall not have the Vanity to act contrary to your Opinion.

These are my Resolutions. I will now tell you my Intent, and recount the Considerations which moved me to it. I look upon the Behaviour of a Wife, and the Education of Children, to be the two greatest Points in the Conduct of Society; and yet, I think, there is Reason to say, none are so much

much neglected, or so little understood. The one * of these I have considered already; having taken the favourable Opportunity of the Marriage of one who was very inexperienced, and very dear to me: the other I propose now to speak of; and that as much at large; under the not less favourable Occasion of your having the Care of a growing Family. I have determined to continue the Form of Letters as the most natural and most familiar; and, as that good Man, my Lord Orrery, published only two Works, and has made them Remembrances of his Affection to his two Sons; so would I, who have neither Abilities nor Inclination to pursue this flattering Employment any longer, make the two little Treatises which I shall leave behind me Testimonies of my Love and Tenderness to you and to your Sister.

I believe Women are naturally opinionated of themselves, and as apt to be

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* *The Conduct of a Married Life, written by Mrs. Seymour.*

vain as Men; but I can assure you, with the truest Sincerity, that I was surpris'd to find the Public speaking well of those Letters to your Sister, which, in the Beginning, I had no thought of presenting to any Eye beside her own. I had supposed the Art of writing Books the most difficult of all others; and, indeed, so it may be still for aught I know; for that is not a Book, but a Set of printed Letters; neither will this Correspondence be any other: But you will allow, that where such Men commended, and where some, whom I need not name, press'd me to continue my Undertaking thus much farther, I might be pardon'd in supposing, that I should neither perform the Part of a Relation to you, or of a Christian with Respect to the World, if I declined the Task.

You, who know my Opinion of myself not to be so great as some Persons would, perhaps, have been led to entertain

tain of themselves by such Praises, will not need to be told, that I understand this as I ought. When the Bounty of Queen *Caroline* had raised *Stephen Duck* from his Obscurity, his best Friends cautioned him not to be vain of his Writings, although they had obtained him such a Patroness: His Answer had more Merit than all his Writings: ‘ I am sensible, said he, that Persons of Knowledge and Learning do not commend these because they are fine Poems, but because they were written by a poor Thresher in a Barn.’ You will easily bring this Consideration to my own Case, and, I assure you, I have always done so. When these Persons commend the Letters I have written to your Sister, it is not because they are elegantly written, for many others have excelled them in that particular; nor is it that they contain a perfect System of that Part of Morality, for very many have, doubtless, published better; but it is because they were written by a Woman.

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There is also this farther Circumstance in their Favour, that having been written by one of our Sex, they contain many Sentiments peculiar to us ; and they are therefore useful in that they have something new. Men are the general Writers, and there pass many Things in our Hearts of which they know nothing. A Woman can best advise a Woman in Things which herself has experienced ; and, if she will be ingenuous, can, from her own Successes, and her own Miscarriages, deliver to her a Lesson worth all that is spoken by Strangers. It is not the Pomp of Words, but the Usefulness of the Sentiment, that should be esteemed the Value of Letters written to be approved, rather than admired ; and with all their Superiority in the Art of writing Men must here want this Advantage.

Neither is the very Art I speak of, so difficult as it might appear ; at least it is not so where Things so familiar as the ordinary Duties of Life are treated of. I find

find that plain Sense is never so well delivered as in plain Words; and that she who understands clearly what is to be written, will easily make herself understood in the writing it. I did not expect that the World in general would have regarded the Sentiments of a Woman, delivered in no other Language than that of ordinary Conversation; much less that Persons of Learning and Knowledge would have approved them: but, to speak truly, I less wonder at it now than I did at first. They see that the Intent was not to be fine, but to be useful; and they consider the End more than the Means.

Your Sister tells me, that she has profited in some Degree from my Advice; and I have so good an Opinion of her Sincerity that I dare say she has confessed the same to you: Can I deny myself the Satisfaction of doing that from which you may also receive Advantage? She says, I have made her a good Wife;

what can compleat my Wishes concerning you, but that I should also contribute to the making you a good Mother. These are the two great Characters which our Sex have to support, and more than the Welfare of our own Sex depend upon them. I knew that in her there was already every natural Qualification for the one; but, being young, she wanted Experience: In you, my Dear, there is also every Requisite for the other; but you are so affectionate that you will want Resolution. Let me shew you how necessary it is, and I know you will accustom yourself to it. You have too much Judgment to suppose, any Error you may commit is of the less Consequence because it proceeds from so good a Principle as your Fondness: On the contrary, you will be sensible that those Mistakes are the most fatal which proceed from our best Qualities. My Dear, adieu!

I am yours most sincerely.

L E T T E R

L E T T E R II.

On the Duties of a Mother, and the Effects of her Care and Attention: Or the Education of Children seen in a general Light.

MY DEAR,

WHEN I look upon you at the Head of your little Family, I consider you as one of the happiest of Women: But when I reflect upon the many Things that are required of you to communicate the Means of Happiness to those from whom you receive so much of it, I see you in a Situation, if not of Difficulty, at least, of Importance; and I think so much is required of you, that you will not be averse to bestow upon it some Hours of serious Consideration.

When I see the little Pratler of your own Sex lisping her Fondness and her little Gratitude; I reflect upon the Claim she has to your Attention, as every Principle

you please may now be implanted in her tender Mind; and when I observe the chearful Obedience with which your elder Daughter waits upon your Pleasure, and sollicit Employment; I see the Consequence of that Indulgence you have shewn her as yet, in all Respects good and happy: but I tremble when I consider, without continued Care, how this very Goodness of Heart, and Gentleness of Disposition may expose her to Destruction. Your little Son is, in the same Manner, an Object that naturally commands your Fondness; but you must see him also as one that has a Right to your most serious Care; and your elder with all that true Obedience and innate Sweetness of Temper, yet is at a Time when a thousand Mischiefs fall before him, and every Moment gives Occasion of Good, not limited to that Moment, but to be extended to his Life.

A Mother of four such Children, entrusted wholly as you are with the Care
of

of them, is, perhaps, in the most important Situation which one of our Sex can fill. I do not mean, my dearest —, to call up the Remembrance of your Loss, but to remind you of the Care that lies upon you : nor would I mention the great Consequence of your Conduct with respect to your tender Family to shew its Difficulties, but to point out the Duties which it requires of you. Believe me, my Dear, though this Consideration ought to make you serious ; it has no Right to make you melancholy ; and, far from these Duties being painful, they are of all others the most pleasing.

It is a very true Observation, that the Happiness of a Parent depends upon the Conduct of her Children ; and it is fit it should be so. She must have very little natural Affection who is not altogether sensible of this ; but she must have also very little Reason who does not see that Conduct to be in a great Measure in her own Power ; and as it will be owing to

her Care that it is good, or to her Neglect that it will be otherwise; it is fit that she should share in the Advantages or Disadvantages of it.

You see, my Dear, that a Woman of Prudence would, for her own Sake, had she no farther Regard, be at some Pains to educate her Children, so that they should behave well; for Prudence and Virtue always go together: but this is a Consideration not necessary to be urged to you. Your Affection to them will prompt you to every thing in their Favour, independently of any interested Consideration; and my Fear is, that this very Affection should be the Cause of ill to them. I remember that I write to a good Mother, and that therefore very few Things need to be named; but those few are of the more Consequence. Your elder Son, by his Rank, will be entitled to make a Figure in the higher World; and you are able to place the younger also in a Situation where he will be conspicuous: The
Eyes

Eyes of many will be upon both of them ; and would you not wish they should see in them every thing to praise, and nothing to discommend. I know the Fondness of a Mother will wish this ; but such Perfection is not in Nature. However, you are to know that they will advance nearer to it by every Step that is taken in their Education now ; that almost the Whole of what the World shall say of them is in your Power at this Time ; and that in consequence of your Care of them at these Years, you will have not only the highest Satisfaction in hearing the Good that shall be hereafter spoken, but you will have the Pride and Pleasure of knowing that you have had some Hand in the occasioning it, God has given them Genius ; but you, my Dear, have the Cultivation of that Gift.

In the same Manner you will wish to see, some few Years hence, your elder Daughter an honourable and a happy Wife, such as yourself once was, and such as
your

your Sister now is. A few Years may give you this worthy Satisfaction, and shew you, at the same time, the little Beauty that now hangs about your Knees following in the Paths that led her to that Happiness. After this you may also see that Little One advancing to the Bride, and her elder Sister performing, as she ought, that Office which I am now recommending to you of the Mother. You will hope to see this; and, if you please, my Dear, you will see it. Without Flattery, Nature never did more for any Children than she has done for yours: This is all her Part, and the rest remains with you. There is not so great a Pleasure, nor can there be so great an Honour to any Woman as the good Behaviour of her Children: You have an Opportunity of enjoying all this; and that the most entirely. With many, a Share of the Education falls upon a Father, and with it a Share of the Praise, or Blame of the Consequences: You have all the Care upon your Hands, and you will

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will have all the Glory, and all the Satisfaction. I lament almost as much as you do the Loss which has thrown this upon you; but I am comforted in some Degree with Respect to the Children, that you will have the Management of them alone. People who think ever so well may yet differ in their Sentiments on particular Occasions; and the least Dissention of this Kind interrupts the Uniformity of the Education. It is happy for your Children that they will be entirely under the Guidance of a Person of Virtue and Understanding; who will, before she takes any Step, consider the whole Plan; and, consequently, will accustom them in all Things to the same Way of thinking.

I have been a Witness to the true Affection you bore their Father, and I know you will consider the Care you shall take of them as the most worthy Tribute to his Memory: They will be endeared to you as the Remains of a Person you so truly

truly loved ; and you will know, that if the Souls of the Departed see what passes in the World they have left behind them, nothing can be a Satisfaction to his like to the Regard you shew his Children.

When I see the little Family under your Care endeared to you by so many Ties, by Nature, Gratitude, Honour and Affection, I promise myself no Pains will be thought too great to discharge the Duty of a Parent to them in the fullest and most perfect Manner ; and I know that were these other Considerations wanting, the Goodness of your own Heart, and the Sweetness of their Tempers would be sufficient.

It gives me the most sincere Pleasure to find that you have no Thoughts of a second Marriage. I must confess, that although the Laws and Customs of the World allow this, I have always looked upon it as a strange Breach of female Modesty ; and have considered it as little
more

more than a limited and authorised Prostitution. I am glad, for your own Sake, that you are averse to it; and I am doubly glad for them. Dear little Things! they will now engross all your Attention; they will be all your Business and all your Pleasure. Let a Woman be ever so conscious of her Duty as a Parent, and ever so affectionate toward her Children, if she enter into a new Engagement, the Regard to her Husband will be sure to interrupt the Care of them; and the Affection for those of the second Marriage, if there be any, will destroy it.

My Dear, do not understand me in this as cautioning you against another Match: If I thought that needful, I would do it freely, for I am an Enemy to all Disguise. I congratulate you on your Resolves against it, which I can read in your Behaviour much better than I could learn from your Words. If you spoke

spoke much of it I might doubt, but judging thus I cannot be mistaken.

I will not pretend to accuse you of any great Omissions in the Education of your Children ; neither will I flatter you so far as to say, that I think you have done everything exactly as I could wish : If you were greatly to blame, I should not suppose my Advice could reform you ; and if you were in all Respects perfectly right, you would not need it. I think you, at least, as far in the right as most Mothers ; and I am of Opinion that you are in the Situation, in which, of all others, the Advice of a faithful Friend may be of the greatest Advantage. You have of each Sex Child, in some Measure grown up, and of each one that is yet an Infant : You have before your Eyes the continual Examples of what Experience can dictate to you ; and by examining what has been done with respect to them by the Effects it has produced, you will know how far it deserves the Praise or Censure that is
given

given it : But this is not all : You will be able to avoid in your Management of the young Ones what you see has had an ill Effect upon the elder ; and you will be encouraged to pursue what you see has had good Consequences. Happily for you, my Dear, as well as for them, the elder are yet so young, that every Tendency to Error may be recovered.

You now see at large what I think of your Situation, and I hope you will consider it : If there be any thing in which you think I err, tell me so, and we will examine it together : If you agree with me in the whole, you will only have to consider whether I reason properly on Principles we both allow. This will prevent Confusion, and it will give a new Weight to what I have to say to you ; for it is but a poor Respect we pay to Things which we doubt about. My Dear, adieu ! You will see by the Preparation that I mean to say many Things to you, and that myself think them of Importance.

*I am your most affectionate * * **

LETTER

LETTER III.

*On the Chearfulness of Disposition observable
in Infants.*

MY DEAR,

I Have spoken much of the general Plan of my Intent in this Correspondence ; permit me now to descend to Particulars.

In doing this I shall, perhaps, surprise you more than in any thing I have yet said ; but, however unexpected the Observation may be, I am certain that it is just.

You have not considered the World with so little Attention as not to perceive that the Happiness of every particular Person is owing more to what passes within himself than to any thing external. I know you will allow me readily that the two Things which make a Person most

most happy and the most respected of all others, are Goodness of Disposition and Chearfulness of Temper : You will wish to see Children possessed of these ; but it is a new Doctrine that I am about to establish on this Head ; I tell you, and I am going to convince you of it, that it is in your Power to give them.

I know it is a common Opinion, that People's Dispositions and Tempers are born with them ; but though a common, it is a very false one. They will say you can no more alter these Qualities of the Mind than you can the Shape of the Body : So far I shall grant that they are right : You cannot alter them more than you can the other, but you can alter them as much ; and that will answer all the Purpose of my Observation. There may be some mishapen in Soul, as there are others deformed in Body, from the Beginning ; they may shew this from their Birth, and they may have had the Seeds of it even earlier ; there may, I say, for
aught

aught I know, be such Children as these; but at the most they are few, and, I am sure, yours are not of the Number.

As to the Generality of the World you may be assured, my Dear, that for one Girl who is born crooked, five Hundred are made so by bad Management; and the Case is just the same with the Dispositions of Children as their Persons; there may be a few naturally froward, morose, insolent, and obstinate; but for one of these there are a thousand made so by bad Conduct.

Farther, it is with the Disposition as with the Body in this Respect, that no Care can mend, but there are a thousand Ways to ruin it. As I shall desire you to preserve your Girls good Shapes by avoiding to tamper with them, so I shall entreat you to preserve their natural good Disposition by forbearing all the common Methods of forming them. Be certain of this as a general Truth, That almost
all

all Children are born with the Seeds of a good Temper, as they are with the Rudiments of a good Shape, and all the Care that is necessary is preserving them.

As to Chearfulness of Mind you will be as ready to say as I am, that it is a continual Transport; but you will, perhaps, be ready to join in another common Error, which supposes it to be the Offspring of Accidents, if not born with the Person who possesses it. As to the being native I shall say as in the other Case, that, with a very few Exceptions, all are born with a natural Tendency to it; and that it is bad Management that perverts and destroys it: take Care, therefore, that yourself are not the Occasion of your Children's wanting what I know you so much wish they might enjoy.

So much will at present serve to be said as to the natural Means of obtaining it; but it remains to answer the Opinion that it is owing to Accidents. If this
were

were the Case, I should be very far from advising you to labour after the giving it; or, in properer Words after the preserving it to them: but it is not. The Opinion is natural; but it is shewn to be erroneous by Experience. Ask yourself this plain Question, and turn your Eyes upon the Generality of your Acquaintance for the Answer. Are the richest People the most chearful? or do you see most of this happy Turn of Mind in those who enjoy the greatest Portion of any thing else that is generally understood to be prosperous? Much otherwise. The Cobler whistles over his dirty Employment; and the naked-footed Servant of your Gardener has an eternal Smile upon her Countenance, and sings as she faces the scorching Sun in her laborious Employment. See the Statesman, even when he is most favoured and most successful, and the Frown of Care is upon his Brow; not the Dimple on his Cheek; or if he be relaxed, and quite unbent, his Good-humour is serious. The enriched Trades-

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man pants over the Feast, but he does not give one Smile in the midst of his Enjoyment; nor will you find the Spirit and free Mirth of the Maypole, or the Harveſt-home, in all the Birth-days and the Aſſemblies in the World.

Look at the Great and at the Little, at thoſe who are called Prosperous and thoſe who are called Unfortunate, in their ſeveral Scenes of Life, in their ſeveral Employments, and in what they call their Entertainments and Feſtivities; it is the ſame in all: Chearfulneſs is a Thing quite unconnected with their Condition, and altogether independent of it; and although it belong neither to the one nor to the other, yet it is ſo much more frequent among the Poor, that it is moſt palpable from the Obſervation that it is not owing to their Station.

I ſhall reduce the Whole to practice, for it has been for that Reaſon I mentioned it; and you will ſee this Matter in a new

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Light,

Light ; but in a striking and convincing one. That all Children are born with the Seeds of a chearful Temper I have observed, and their Infancy is a Proof of it ; for in that State they all have it : It is lost by many in the Course of their Life, and is never after to be acquired. I do not suppose you can create it in your Children, my Dear, but I am sure you may preserve it in them. It is no more innate with the Poor than with the Rich, but yet it is more universal among them ; and as Accidents of Life do not promote or depress it, there must be some other Account of its Differences.

This Account is to be laid, my Dear, in the Education and Management of them while Children, and here the Observation is brought to the present Purpose. If we look into the Breeding of the Children of the Great, we find them pampered and humoured : if we view those of the Poor, we see them fed with Moderation and Plainness, and not suffered

ferred to be peevish or froward: This is the general Course of the one Education and the other. We have seen what are the general Differences between the one and the other when grown up; and it is here we are to find the Occasions of that Difference.

The Spirits depend in a great Measure on the State of the Health; and were there no Consequence to be considered, Health in itself is so great a Blessing that you would be very desirous your Children should enjoy it. You will find Health in the Cottage when you have in vain sought it in the Nursery; and with Health you will find that Chearfulness which none ever enjoyed without it. In this Respect I would not be understood, my Dear, as limiting the Consideration of Health to the mere Absence of Diseases. There is a State of it which is of an higher Value, and it is this positive Health, as it may be called in respect to the other, which owes its Definition only to the

Want of something which would disturb or interrupt it, that gives the happy Chearfulness we so much admire. There are People who, without ever having been once sick in their whole Lives, that is, without ever having suffered what a Doctor would know how to name as a Disease, have never enjoyed in their whole Lives one Moment of this true Health; or have any Idea what it is. That Faintness and Insipidity, that Unwillingness to stir, and Distaste of every thing, in which some of those who are called the most delicate of our Sex pass their Lives, is, in Comparison of the high Health and happy Vigour of the Constitution of the Poor, one continued Disease. You would dread your little Family should fall into this; and if they should, Peevishness instead of Chearfulness would be the Consequence: and, perhaps, Rancour and Envy of all who were more at ease; in the Place of that good Disposition which you have always shewn, and which they promise. You see

see the Means by which others acquire this happy Frame both of Body and Mind, and I shall entreat you to pursue it.

Borrow a little from the Customs of the Poor, and your Childten will not be like those of the rich. Instead of that pale Delicacy of Countenance, you will have the Joy to see in them ruddy Health and Blood, that almost speaks ; and, instead of that Indolence of Mind which gives them sometimes, without their deserving it, the Character of Good-nature, you will find that Life and Fire which, gives Origin to this happy Spirit of Chearfulness, and which never forsakes them afterward : In the Place of repining and Discontent, with every thing that is done to please them, you will find them pleased with what comes by Accident, wishing every thing Good to others, and enjoying it with them.

It is thus that even the Morals of People, as well as their Tempers and their

Dispositions, depend, in a great Measure, on the Care that is taken of them in their Infancy; for Habits so early acquired last for ever: And it is thus we may, by Means too little thought of, give Health and Happiness of every Kind to those of whom we have the Care.

My Dear, I have written you a long Letter, but the Subject was not to be treated in a less Compass. I need not say more concerning it, for to you who have so true an Affection for your Children, and so much Prudence to direct it, the shewing what is right is sufficient to the ensuring the Practice of it. My Dear, adieu! God send you may see the most full Effects of what I know you will not fail to put in Practice truly.

Yours, with all Affection.

L E T T E R

LETTER IV.

On the Regulation of Childrens Diet.

MY DEAR,

I Have prepared you to hear what it would have been vain for me to have said, without such a Caution. Many a fond Mother would exclaim at the least Part of what I am now sitting down to write to you ; and I am sure you are so much the fond one that all your Respect for me would not have procured me the due Regard to it, unless I had first taken all this Pains to shew you its Necessity. It is now that I begin the Course of my Observations as to the particular Methods of managing and educating Children ; the rest has been only preparatory.

In *England* there is one general Method of spoiling Children ; it is by foolish Indulgencies : The Observation is a very common one ; but those who make it do

not know half its Force: It is not only that by these Indulgencies we make them peevish and tyrannical; though this were enough: we lay the Foundation of ill Health, and bad Habits; and by that single Fault of pampering them in their Diet, we entail upon them Diseases, and we rob them of that Chearfulness of Disposition which is so amiable and so agreeable: for it depends, as already said, on Health.

If we look into the Generality of Families, in which there are Children (for I shall not single out yours, my Dear, in particular) we shall find them eating ten Times a-day, and drinking all Day long. At their regular Meals they eat what is improper, and the rest comes in consequence. There are some few, who, to avoid this, run into the contrary Extreme: while the rest feed them immoderately, these starve them. In the City, and among the middling People of our End of the Town, one sees the first of these Faults universal; the other is met withal among some few Families of Quality.

Quality. Some Physician is commonly at the Head of it; and I wish these People were always disinterested. A sickly Child in a considerable Family is an annual Income; and unless the Doctor be a Man of a very good Character, I should fear it might not appear his Interest to lose the Advantage by giving the Infant its Health; even if his Skill was sufficient to do it.

There is scarce any thing I should advise with more Earnestness for the keeping Health in your Family than the keeping the Doctor out of it. You will find I am recommending Methods that will render his Assistance unnecessary.

The best Way to know what you should avoid with respect to the Diet of your little Family, is to see what others do; for it is almost all wrong; and you will know, by considering the Consequences, that one Part of the Rich are wrong in one Extreme, and the other Part in the other; and you will find my former Cau-

tion hold good, That it is from the Poor you are to take Example.

Of the starved Children of People of Quality I shall say little: To say that they are starved is sufficient. Observe the Method used among the others, and you will see enough of its Consequences. In the Morning Bread and Butter is given them as soon as they are up, and an Hour after more Bread and Butter, with Tea (for there can be no Harm in a little Tea, says the good Mother) and, possibly, if little of it were drank, and that without Sugar, the Harm might not be much: but the Quantity of Water, were it no other, poured down warm, and the Quantity of Sugar (than which nothing is worse for Children) renders it almost Poison. Two Hours after this the Children must have their Dinner; and though Pudding is all that is ordered for them, the good-natured Servants will give them a Mouthful of Meat; they find it does themselves good, and they think it will do the same to the Children: then it is given

given them by Stealth; and they are early taught, that all which is so given them is good. This Meal is scarce down an Hour, when the Dinner goes up into the Parlour; if there be no Company, the pretty little Creature must be set up at Table, only for its Amusement: it has dined already, but a little Mouthful will do no Harm; and it is cruel to tantalize it, and not suffer it to taste of any Thing. The Mother has heard that a Child saw its Parent once eat a Plate of *Scotch Collops*, and eyed him all the while, and dared not speak; till, at length, when he had swallowed the last Mouthful, it dropped down dead. Fie upon such Severity! Her Children shall have Leave to speak; and Heaven forbid they should lose their Lives in such a Manner! You smile, my Dear; but such Mothers, I fancy, are not very uncommon: Enquire of your own Heart, and you will find something like the Principles of it; tho' you have never carried them to this Pitch of Folly.

The pretty little Fellow must have one Mouthful just to save its longing; and it must be allowed to eat as they do, or else it will be out of Temper. To Food that is already poisoned with high Seasoning, Salt is to be added; and then a Drop of Wine must be allowed for fear it should make the little Stomach sick.

The Picture appears strained; at least, to you it will appear so: because, with all your Fondness for your Children, you never came up to this foolish Indulgence; but something too like it I have seen with you; and I must be so free to tell you so, for these are not Letters of Compliment, but Advice, and I beg of you to guard against it for the future. After Dinner there is some Fruit, and the Child would break its Heart to be sent away just as that comes in. It shall not eat much; but just a Taste for the poor Thing will not hurt it.

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In the Afternoon it is dry, and 'tis cruel to refuse it Drink : it plays itself into a Stomach; and the pretty Thing shall not be starved : If the Mamma eats nothing with her Tea, the poor little Creature will be sick if it drinks the Slip-slop alone; and its own Supper is often like its Dinner, followed by that it eats with its Parents. Eight o'Clock is the Hour of its going to bed; but sometimes they break through the Custom. It is not much to keep it up for once: they shall sup early, and they must have its Company.

I have spoken of the Child as an only one in this Account, because such are oftener spoiled than where there are more: Perhaps, also, the whole of this Folly is not practised in any one Family, but one where or other one sees it all; and the least Part of it is too much.

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We have seen the Day of a Child of some Person of Fortune: let us now examine that of the Villager, or of some other labouring Person. At Six in the Evening comes home the Husband; the Child is put to bed that it may not be in the Way: This is a settled Rule: The Infant is accustomed to it from its earliest Period; and it expects it. There is no Hardship therefore in it; but there is vast Advantage.

The Labourer is up early, and his Wife does not press the Bed of Idleness. While he is exercising his Industry, she is up as early, and the Child is taken up soon after: It has its little Bowl of the Milk-Pottage that is made for its Parents Breakfast, and it feeds with them without Hurt or Danger. While the Mother is busy about her House, the Infant plays at the Door; the Sun may spoil its Complexion, but the Air gives Strength and Vigour

Vigour to its Limbs. Dinner is served early (so, at least, we express it in Comparison of our own unnatural Hours) and it sits down with its Parents; but not to high-seasoned Foods or poisonous Wines: it feeds with them upon the Produce of their little Garden; and, perhaps, twice in the Week (which is as often as they have it) it tastes a Piece of Meat: and then as they do; only a Piece, and in Moderation.

To be dry in the Afternoon is a Thing unknown to it: If it should happen to be hungry in the Morning, the Answer is, 'I will have no eating between Meals;' and being accustomed to find the Answer made good, it learns Obedience: If the same Complaint be made in the Afternoon, it is relieved with a Piece of Bread; and before the Husband returns, the Child has its Water-Gruel Supper, and is ready to be put to bed as soon as he has kissed it.

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Here are the different Lives of the two Children; and let us see the Consequence. Pale Looks and peevish Temper in the Child of Fortune; ruddy Health, and laughing Good-humour in the Beggar. As they grow up, the one is sickly, crooked, and ill-natured; the other healthful, strait, and good-humoured: And, in the succeeding Course of their Lives, perhaps, the one is never free from some Disorder; and the other never knows what is meant by Sickness. That Cheerfulness which is the Child of Health, smiles all his Life upon the Peasant's Countenance; and he carries to the Grave with him that Goodness of Disposition which both enjoyed from Nature, but which had never in him been perverted.

You will say, But what is to be done with the Child, if he have naturally an Appetite for eating more, and eating oftener than these three, or, at the most, four Times a Day, of the Peasant: It is

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an imaginary Difficulty. No Child, my Dear, has naturally an Appetite either to eat or to drink oftener than this; but we create by our Management what we suppose to be the Calls of Nature. I would not have the little Creature urged to eat a great deal at its Meals to prevent its being hungry between them; on the contrary, if one of the two were necessary, I should rather it eat oftener: But there is another Way of managing: What we take to be natural Calls of Hunger are generally Demands of Wantonness: and as to Thirst, we make it. If we accustom a Child to Dainties he will ask for them all Day long; not because he is hungry, but because he likes the Taste of them: and it is not a Wonder, that after the Sugar of the Morning, and the Salt and high seasoned Sauces at Dinner, he is dry for many Hours. If you accustom him only to a Crust of Bread between Meals, he will never call for it but when he is hungry; and if the Sauce and Sugar of the Dinner and Breakfast be omitted, he will not be dry
after

after either. You will see that I still take the Poor for my Example. I set out with that Principle, and you will find, my Dear, that it is substantial. You have seen the Errors among the Rich: I hardly know any thing exceptionable with respect to the other. I will now endeavour to bring all to the immediate Purpose I intended, and from the different Examples form the Lesson for your Conduct. In many Things you will find it answer to what you have always practised; in the rest you will see Reason to wish that you always had practised it; and I know you will, as much as may be, do so for the future. The regulating your Children's Diet, my Dear, is of more Consequence than you probably before imagined. I have shewn you that their Tempers, as well as their Health, depend upon it; and the Rules are worthy to be delivered at large, because they are general. They are not suited to one Age or one Sex more than another; but, with the natural Allowances, they are of equal

equal Weight with respect to the Boy and the Girl ; and with respect to the Infant of a Year old, and the Child of ten or twelve.

The Mistakes of the People of Fortune you see are of two Kinds : they either starve their Children by the Advice of their Doctors, or pamper them to their Destruction by following their own. I would have you practise a Method between both. As to the Hours of their being put to bed and taken up, I would have you strict to the greatest Degree. The damp Air of the Evening is not fit for the tender Bodies of Children ; and there is nothing so injurious either to their Health, or our own, as lying long in Bed in a Morning. In this, my Dear, I would have you strictly imitate the Villager ; and I would have you imitate that Example little less in the rest.

If I might have had the advising you in better Time, I would not have had your little Boy or your little Girl have known
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the Taste of Meat to this Time ; but as you have begun, there would be too much Violence in breaking wholly off from the Custom. Your little Son is, I think, just three Years old ; a Twelvemonth hence would have been Time enough for him to have become acquainted with Meat : As to your younger Daughter, according to the same Rule, she would have no Right to any these two Years : but you must be a little more severe in respect to the Girls : they are naturally more delicate than the Boys ; and that Character of their Sex will be at all times of Value to them. I would have a Woman be as much as possible a Woman ; and I know no other Distinction for it than Delicacy. More of this is owing to Diet, my Dear, than you imagine. I would have a Boy know nothing of the Taste of Meat till he were four Years old ; and for a Girl, I would not have her taste it till Six. In this I wander, in some Degree, from my Purpose ; but to tell you what I should think most right in general

neral is to enforce the Caution I would give you in particular: You cannot begin as I could have wished; but you will understand by this the Propriety of doing what I recommend.

I am afraid my young Cousins eat Meat, at least, once every Day: I could wish you would retrench it. Things may be effected by Degrees which it were impossible to do on a sudden. I would not advise your refusing them at once what you have accustomed them to so long; for, beside making them unhappy, it might endanger their Health; but, my Dearest, what you cannot do at once, you must bring on by Degrees: Make the Quantity less that they eat daily, and by Degrees bring them to eat a great deal of Bread with it. You and I eat too little; more would be more wholesome: and it will be doubly right in this Respect; because, while it is in itself so good, it will prevent their eating the Meat, which is so bad for them, in larger Quantities. It will

will not be difficult to invent some Kind of Pudding, or other innocent Food for them, which, by the Advantage of its Novelty, may please them the more; and this may on some Days stand absolutely in the Place of that improper Food. If you can by these Means, my Dear, bring them by Degrees to eat Meat only four or five Days in the seven, instead of all the seven, and on these very Days to eat a smaller Quantity than they used to do, you will have brought about all that can be expected; and, indeed, all that in their Case can be proper.

You see that if I could I would bring about by Choice exactly that Management of Children among the Rich which the Poor practise from Necessity. I would have them put to Bed at Seven o'Clock, and I would have them rise at Six: I would have them play much, and eat moderately: and I would have Meat allowed them only once or twice a Week; and that not till they were past Infancy.

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As your eldest Son is fourteen, I would recommend it to you, whether Custom had habituated him to it or not; that he should eat some Meat every Day; but then, my Dear, I beg he may eat it only at Dinner, and but moderately: I would have him eat it but with a very little Salt, and without Sauce; and above all things I would have him brought to eat a large Quantity of Bread with it.

As to your eldest Daughter, she is now barely twelve; and I think she should be managed otherwise. As I would have Girls begin to eat Meat much later than Boys, so when they eat it I would have it done more sparingly. If I may advise you on this Head (for I know it is the tenderest of all) I would have you even now retrench from her Dinners in this Respect: I could wish you to induce her to eat less Meat at any time; and, at least, two Days in the Week to go without it: I dare say she eats it only at

3 Dinner;

Dinner; but that, at every Dinner is too much: for Supper it is unpardonable. She is big enough to listen to Reason, and she is so good a Girl that I know she will listen to it. This Regulation I could wish you would bring about immediately in your Family; and if, while you shew her that you bring it about in secret among the Children, you tell her of it, it will be a Compliment to her Understanding, and it will weigh a great deal with her. It is not only Health that is concerned in this moderate Abstinence: I have told you that Chearfulness of Temper depends upon it; but a great deal more does also. In the Boys Genius and their acquiring Learning in a great Measure does, for they will be dull and heavy from too rich a Diet; and in the Girls, Beauty; for that Complexion will never be good for any thing which is eternally bloated with too much, and inflamed with too high feeding. I have considered the Dinner of your several little ones separately, for that is the great Meal;

Meal; and for the rest I would have them eat together. Your Tea in a Morning is bad for them all; and your Supper, though it be a moderate one for a grown Person, worse. I would have their common Breakfast Spoon-Meat, and their common Supper the same; and in this there may be great Variety.

I shall conclude with an Example; for that is of more Force than all the Observations in the World. You know your Cousin *Meadows*; and I need not add that you think him the finest Man of his Time: Ask him to what it is owing that he is straiter, ruddier, and more healthful than other Men? he will tell you he owes it all to his Mother. I may add, that those Accomplishments of Mind in which he excells most Men that I know, are of the same Origin in a great Respect. Nature must indeed have given him the Principles of both; but his Education brought them to Perfection. I have often heard it

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spoken

spoken of, and you will hear it whenever you enquire : For my Part I am so perfectly convinced of this proper Management, that I do not at all wonder at the Consequence. No Child was ever more beloved, but he was beloved with Reason : He was always called at Five in the Morning : he always studied two Hours before he tasted any thing : his Breakfast was Water-Gruel, and not too much of that ; and when he had played an Hour, his Masters took up the rest of his Time till Dinner. He tasted no Meat till seven Years old ; and he was then only allowed it twice a Week, for three Years ; after that he eat at Table, but was always moderately.

You see the Effects of what I have been so strongly recommending : I hope you will follow the Information that is to be drawn from such an Example ; for it is more than from all the talking in the World ; and I cannot wish more for my

Cousin

Cousins than that it may have the same Effect.

I am,

with the most sincere Friendship,

Yours, _____

LETTER V.

Concerning the Customs and Exercises of Children.

DEAR _____,

MY Intent in these Letters was to lay down to you my Sentiments as to the Education of young People; but I find there are more Things than one previous to it; and these must be all considered. I have bestowed a great deal of Time upon the Subject of Diet; for without a due Regulation in that all the Pains that are taken to form the Mind,

or to embellish the Body, will be thrown away. I see there is another Consideration not at all less necessary; that is the Manner of living between the Hours of eating; and as a necessary Part of this is their Dress: As to the Elegance and Ornament of Habit, those are foreign to the present Purpose, but if the Health and Strength, as well as Beauty, of the Person depend upon the Manner of living and so they certainly do, and the Vigour of the Mind in a great Measure with them; this Manner of living is very necessary to be considered; and many other Points relating to it: Cloaths are to be regarded not as Ornaments, but as what they were originally designed, Coverings. Those who speak of the Education of Children only, give but half the Matter of their Attention. The Management of them is as essential as the other, and it is altogether preparatory to it: You will not wonder, therefore, that it has been allowed to take up some Part of this Correspondence: To consider the other with

all the Care in the World, while this is altogether neglected, were to build an House without a Foundation. Permit me to follow my own Way a little farther. I will first tell you how, in my Opinion, Children will be fitted to receive Education, and then consider in what Manner that may best be given them.

Health of Body and Vigour of Mind make the Foundation on which to raise the Structure of Education; without these we see all the Pains in the World are thrown away; and with these the Thing is often brought about almost without any Pains at all. We see the Youth of Quality (not to confine the Observation to one Sex) too frequently peevish and insupportable in their Behaviour, notwithstanding all the Pains of Parents and of Masters; and we see a Sort of Civility in the Untaught which makes up for many Deficiencies: Ill Health in the One renders every Thing displeasing; and those natural Spirits,

and that good Humour which attend on a good Constitution, give the other an untaught Art of pleasing. My Dear, it is in your Power to combine both these together, and the Consequence will assuredly be in your own Children what you have seen in one whom I have named already.

If you should ask a Physician on what Health depends in the most immediate Manner, he would tell you Diet and Exercise, and he would tell you right : The one of these I have considered already ; of the other I shall now give you my Opinion. If I think there is one Thing in the Management of the Children of People of Fashion worse than that of their Diet, it is the Custom of keeping them up in Nurseries : Nature never intended it ; and Experience shews how wrong it is. As in the Matter of Diet, so in this make the Comparison between the Rich and Poor, and you will soon see what and where is the Advantage. You will find

find the Child brought up from its Infancy in a Chamber (except for an Air-
 ing once a Week perhaps with the favourite Lap-Dog) puny and peaking,
 tender at all Times, and ready to be hurt by every Accident: it is like some
 tender Plant raised under a Frame which is weak though tall, and which can
 neither bear the Sun of Noon, nor the Cold of Night; but flags its Leaves at the one,
 and is perhaps nipped at the Root by the other. Instead of this, the Child of the
 Peasant, a Plant raised in the natural Earth, is sturdy and robust; accustomed
 at all times to the Seasons, it bears them without Hurt; and if it want in Delicacy,
 makes it all up in Strength.

Men and Women, my Dear, are *to live* in the open Air; why should they be
 locked up from it at first? I will allow you to be as careful as you please of your
 Daughters Complexion; but, my Dear, Hats and Handkerchiefs will preserve
 that: As to your Sons, let them play
 D 4 about

about without Fear ; I know of no Good that can come to a Man from a delicate Complexion ; and, I am sure, all that I have seen possessed of it have paid for it in a bad Constitution. My Dear, do not regard it in the least. I think a Boy with a Girl's Face a paltry Sight ; a little Tann becomes them ; and you will almost always find their Health and Spirits in Proportion to their Brownness. I know you allow your little Family some Air and Exercise ; but, my Dear, give them more : it is giving them the greatest Delight now, and insuring to them the happiest Consequences. Every fine Day let them be out, and in Winter more than Summer : You have always kept them from hovering over Fires, even in the coldest Weather, and I beg you to be resolute in the Continuance of it. Half our Necessities of this Sort are of our own making. Children are suffered to eat and drink improper Things, and after that they long for them as much as if the Appetites were natural ; and in the same manner

manner they are suffered at first to run to Fires because it is cold, and they come to a Habit of bearing no Cold without it. I have known Children from the Beginning kept from the Fire till, in the End, they have disliked it; and in this, as in all the rest, the Children of the Poor are our Example; for, never having been accustomed to it, they never want it; and in consequence of the same Practice they feel nothing from those Severities of Weather which are terrible to the others.

Delicacy is the Parent of a thousand Mischiefs: nor is that Tenderness in many People which cannot bear the blowing of the Wind without Hurt owing to any thing but their having been early shut up from it. I would use Daughters to some Degree of Tenderness, because they are not be accustomed to the rude Air; and as I would save their Complexions by an Hat, so I would prevent their taking cold by being out too late; because it will never be necessary they

should be so afterwards : But as to Boys, when I consider they are to be Men, and that their Duty or their Diversion may call them out early, or keep them out late, I think it a most foolish Caution that keeps them from some Part of it in the earliest Time of their Lives. Must the Sportsman never be used to Damp or Wet till he tread the dewy Grass before Sun-rise ? or if I intend my Son for the Army, must his being upon Duty in a Morning be the first Time of his facing the raw Air ? The Consequence either Way may very probably be a Fever, and Death may be the End of it : So have I sacrificed my Son when a Man to my foolish Care when a Child. I cannot say that I agree with those who would have Children always wet in their Feet that they may not take cold if they happen to be wet by Chance ; though perhaps it is the natural Softness of my Sex that speaks against this more than any thing in Reason ; but, however, to give up that Point, I would not have my
Son

Son afraid of a Shower of Rain ; nor run away at the Sight of a Drop of Dew upon the Grass : by accustoming himself to little Things he will be able to bear greater without Harm ; and there is so much Advantage in doing this early, that were I in your Place I would keep my little Fellow out in an Evening, and send the Biggest into a Shower frequently : No Harm happens to any body from being wet if they keep in Motion till they get in, and then instantly take off their Cloaths that are wet ; but by thus accustoming Children by Degrees, and while young, to be hardy, they will bear to keep them on without Danger. This is a Thing that may be often unavoidable to Men in the Course of their Lives ; and therefore nothing can be so proper as contriving for their bearing it without Mischief, which can only be done by such a timely Prudence. I do not say, my Dear, that your little Boy is yet of an Age to be thrown into the Way of any great Hardships of this Kind, but

still I would begin with him: I would take him every two or three Days into the *Green-Park*, and there make him throw open his Cloaths, untie his Garters, and face the Wind when it blows ever so strongly, naked-breasted, and with his Stockings about his Heels: get him a Companion of his own Age, my Dear, and let him be enticed to play; and if the Dew begin to fall, or the Air grow cold, do not be disheartened by that, or afraid of any Mischief happening to him. Do not, like a careful Mother, be feeling every Moment whether the Grass be damp; or tossing up your Handkerchief to try whether the Wind does not grow high. There is one Thing, indeed, of which I would wish you to be careful, and but one, on these Occasions; but for this no Caution can be too great: The Danger is the Child's cooling himself suddenly when he is hot; and by whatever Means this is done, the Danger is the same. In the first Place, I would have you cautious, my Dear, that he does not
 play

play so as to heat himself violently, for that is not what you intend. You design that he shall be used to bear the Wind and the Cold; not that he shall throw himself into an Heat that makes him insensible of them. Let him play as long as he pleases, my Dear; but do not at any time let him play violently: this over-heating himself will pervert the very Intent and End of his going out, and may be mischievous. If your Cautions have not availed (for Boys begin very early to be rude and obstinate) call him to you as soon as you perceive him heated so much; for a Moment, if your Eye be off from him, may cost him his Life. Make him walk about slowly, and button his Cloaths about him: It is dangerous even to stand still in the Wind, if it be cool, when a Child is so heated; but the more common Reliefs are to throw themselves on the Grass, or run to the Pump, the Damp of the Ground to their hot Flesh, or the Chill of a Draught of cold Water to their heated

Blood will often bring on fatal Diseases. Parents are not sufficiently attentive to this; but they may be assured that half the Children's Deaths which happen between five and fifteen (especially the Boys) are owing to this very Fault of heating themselves by immoderate Play, and then suddenly cooling. All this will be the harder to be borne by the Constitution when the Child is young and not accustomed to it: by Degrees he will bear it better; but it is at all Times dangerous: Your hardening him thus will lessen the Danger, but nothing can take it quite away.

I would have your eldest Son, my Dear, use more Exercise as he will be able to bear more; and he cannot well take too much; but still with the same Cautions. He is of an Age for some of the Sports that are so common; but though they are very advantageous to his Health, take care they do not spoil his Manners. The Diversion they call Cricket is a fine
 4 Exercise,

Exercise, but Children cannot play at this, or any other such alone; and the greatest Caution in the World is required who are their Companions.

If you cannot find a proper Set of Play-fellows any where for a Time, I would have you endeavour to make such a Set in your own Neighbourhood: There are Families beside yours in which are Sons who have Tutors in the House: It will not be difficult to make a little Party among these, because all will be pleased with it; and you may have them play in the Square before your House, and keep them in your Eye. There is another Diversion I have seen among the Men which would be very good for those of his Age; but Care must be taken they do not hurt one another; the Sport I mean is *Long-Bullets*: I have been used to see it among the People of the Artillery as I went to my Cousin *Ellis's* over the Heath. I have heard ringing of Bells recommended as a fine Exercise for Boys; but the Danger
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is too great ; this which stretches their whole Frame and keeps them in a continual and not too violent Motion, is greatly preferable. The Emulation of winning by throwing the Ball farthest, will also promote their putting out all their Strength, which will encrease it, for Strength like all other Things becomes improved by use ; and though not violently heated by this so as to endanger the sad Effects of sudden cooling, they will nevertheless be enough heated by the Toss, and enough cooled by standing still between that and the next, to inure them to the Vicissitudes of Heat and Cold they will meet with in ordinary Life, and prevent their catching Cold by every Trifle.

I have been told that our Ancestors acquired that Strength for which they were so remarkable, by the manly Exercises they practised while Youths ; and I have heard of throwing the Quoit and pitching the Bar as two of the principal among these. This tossing of the iron Bullets will answer

swer the Purpose of both. There will be the same stretching of the Limbs, and the same exerting of the Strength from the Emulation and Desire of conquering. Only it will be necessary to have Bullets of a smaller size than those which the Matrosses play withal, and to give them great Caution to keep out of their Way while they are running.

I have mentioned to you, my Dear, Air and Exercise for the hardening and strengthening your little Sons in their Frame and Constitution ; but there is one Thing more that you may do, and it will be of as much good as all the rest. Boys are always fond of going into the Water ; and it is good for them in the greatest Degree, though often they are lost by the improper Way in which they do it. It will not be a great Expence for you to have the little Pond that is in your Garden made fit for both of them to bathe in ; they will be fond of it in the greatest Degree,

Degree, and nothing can be more for their Advantage. I believe it is in no Part very deep; however, that toward the Entrance, you know, is shallow, going deeper by degrees. Nothing will be so easy as to take from its Depth, if it be too great in any Part of a necessary Compass, by throwing in some Loads of Gravel, which indeed I would have done at all adventures toward the Entrance, and the Bottom made firm and equal. This will bring it to what Depth you please; and, as it is fed by a Spring, and can be emptied at your Pleasure by the Sluice, you can always keep it at the proper Height. I would, if I may advise you, my Dear, be at the Expence of having this compleated in two Stages, one toward the Entrance, of a Depth for your little Boy, and parted by Rails from the other which should be deep enough to cover your eldest to the Neck, and this parted again by Rails from the deepest Part behind. Here having made the
 Bottom

Bottom, and knowing it to be equal, and having the Water at one Depth, the pretty Fellows may divert themselves, and improve their Constitution without any possible Danger. There are so many Reasons for doing this, that I must press it upon you earnestly. I am surpris'd a Thing so easy and so evidently beneficial is not every where practis'd. You will not suppose me to be out of my own Depth while I am so careful that my little Cousins should not be out of theirs : Reason I think would prescribe all this ; but you know I have had Monitors beside : You remember, my Dear, the Care it cost to bring up one little dear Fellow who was led through all the Dangers of Youth in vain : But the Advice that was given on his Account is yet fresh in my Memory ; and I shall be happy in your reaping any Benefit from it.

The Advantages of going into cold Water are known to every one. The keep-
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ing off numerous Diseases by hardening the Constitution against those Occasions of taking Cold that would bring them on is a great Benefit; and there are many that it cures beside the multitude which it prevents. Then a natural Consequence of their going into the Water will be their learning to swim; a Practice which all Creatures they say except Man are qualified for by Nature; and which may on many Occasions be the Preservation of their Lives. It would be very hard if because Providence in giving us Understanding, had found it unnecessary to inform us of many Things, which to the Brutes it teaches by Instinct, because they have no other way of knowing them; we should therefore by our own Negligence be without the Knowledge of them though of the greatest Consequence. When I consider the Numbers that are continually employed on the Sea, and the many Occasions that every Man has at one time or other of being in danger from
 Water,

Water, I cannot think it any Thing less than Madness in Men not to make it an universal Article of their Education to learn to swim. If this is not acquired while they are Boys it is rarely learned at all; and as while at that age they are under the immediate Guardianship of others, it is unpardonable in them not to have them instructed in it.

No Opportunity can be so convenient for this, my Dear, as that I propose to you; for it will come almost naturally to Children who are often in the Water. But with all the Advantages of this Place of bathing, I do not think I ought to drop it without some Cautions. In the first Place, as the best Things may become bad in the Abuse, I do not recommend this to be indulged too much. Your little Boy must be at first only suffered to paddle a little in it; and your eldest is not at any Time to be permitted to remain too long in it: Long Bathing in standing Water exposed

to the Sun in the middle of the Day, quite contrary to the natural Effect of strengthening by a reasonable Use, will weaken the Person. This is the manner in which I would recommend it to you to use it. Let the Place be prepared now, that it may be ready for the Summer Months; and at the first let them be suffered to go into it when thoroughly warmed by the Noon Sun in the Heat of Summer. From this by degrees they are to be brought to bear it in a Morning; and having accustomed themselves to it by degrees they will bear it at any Time. They must be continued daily in the practice, so that the cold Weather coming on may affect them gradually, but by fair Means or by foul (I know that Word sounds harsh to so affectionate a Parent, but it is necessary, and I repeat it) by fair Means or by foul, they must be kept to the Practice of going in every Day in the coldest Weather, even when Ice is to be broken to let them in; neither in Winter nor
 Sum-

Summer must they be permitted to continue in the Water too long at a Time ; and although there is no Possibility of Harm from the Water being all the Way of a proper Depth, yet I shall be so much the Woman as to advise that a Servant may always go in with them.

It is impossible for you to conceive the Advantage a resolute Continuance in this Practice will be to them. Even in Summer the great Article of Cleanliness is of no mean Consideration ; but in Winter such a Bath, so constant and so cold, will render all the Train of Mischiefs which attend on taking accidental Colds almost impossible.

The Mention of Ice on the Water reminds me of another Exercise for Boys, perhaps superior in its Advantages to the Play of *Long-Bullets* ; this is Scating. The Practice of it is in this Country limited to a very small Part of the Year ;
and

and even in that Part there are only a few Days, and in some Years none for the practising of it : but it is an Advantage by no Means to be lost when there is Opportunity. I have heard those who are expert at it say, that it is the next Thing to flying; and that in the Use of Ice under these Instruments Nature seems to have given us Wings : You may know that they are very fond of it by the Eagerness with which they watch the Frosts, and their Unwillingness to lose a Day when it is possible to practise it.

This Exercise, my Dear, stretches the Legs and Arms, and, indeed, every Part of the Body ; for, I have been told by those who are the most masterly in the Practice of it, that even when they seem to be quite still, and have their Arms crossed before them, yet every Muscle of the whole Body is in Motion, being employed to keep the Equilibrium which shifts at every Turn ; and in Proof of this they will produce their Hands
warm

warm and moist, though in the Face of the most nipping Wind. You will know what to think of an Exercise which in the coldest Weather will diffuse such an universal Glow over the whole Frame, and which keeps every Part of the Body in Motion, without straining any. It is a Misfortune that it cannot be oftener put in Practice; but when possible it should never be omitted.

Do not suppose, my Dear, that I would recommend it to you to let your youngest begin yet: his Limbs are too weak, and his Frame too tender; but it will do him good to play about upon the Ice while his Brother is practising skating, and he will learn to be in love with an Exercise which it will be so much his Advantage to practise.

I know the tender Mother will come in here, and talk of the Danger of broken Limbs, and drowning: My Dear, what

E Exercises

Exercifes are there for Youth in which a fearful Guardian may not fee a Poffibility of Mifchief; but do not for this Reason refufe the Boy fo advantageous an one, perhaps the moft advantageous of them all. A Ball at Cricket may ftrike out an Eye; a Bullet at Long-Bullets may break a Leg; a Gun may burft and tear the Hand of the Sportsman; and the Fox-Hunter runs in every Chace more Hazards than the Boy in ten Winters fcating. One is not for this Reason to deny a Child any more than a Man all the Exercifes and Diversions of his Life; for though thefe Things may happen, yet they very rarely do; and, perhaps, it would be as difficult to produce an Instance of a Perfon who has had a broken Limb (much more difficult to produce one of a Perfon drowned) by fcating, than a Mifchief of equal Importance from any of the others. For my own Part, I do not remember ever to have met with an Instance either of one or of the other: I have read in News-Papers of Childrens being drowned
by

by venturing on the Ice; but this has been in Wantonness, not in skating. There is no occasion that your Son, my Dear, should be the first to try the Strength of it; and as in all his Diversions I would have a Servant attend him, so on this Occasion I should think it particularly necessary, that he may prevent him from this and a Thousand other Mischiefs in his general Conduct. When others have gone who are heavier by much, his little Weight may certainly carry itself over without Danger. Beside, about *London* there are so many ready to take the Advantage of every Opportunity for this Diversion, that he will always see many Persons going over every Part of the Ice before him. If at any time People are so venturous as to get upon Ice that is not yet firm enough, or to continue on that which has been once firm, after a Thaw has weakened it, which is often the Case; when it gives way it is not in great Spaces at once, but a Foot breaks in and is easily taken out

again ; or if both Feet break through at once, Nature teaches the Person to spread out his Arms, and they fall upon the firm Ice and support him till he is taken out: so that I never heard, nor ever expect to hear, of any Person being drowned at this Exercise. In the mean time, though the Danger is far off, the Advantages are near enough at hand: Beside the Exercise, there is an inuring of the Body to the Effect of Cold while it is yet hot ; for the Wind freezes while the Exercise keeps the Person warm ; and often I suppose the Feet are made wet without the disagreeable Thought of Dirt, and at a Time when they are warm, and yet they are not hurt by it. This will accustom that particular Part as well as the whole Body to bear the Chill of Cold and Damp whenever it may happen ; and the Exercise continuing the Warmth, the Wet and Cold will do no Harm. I think your eldest Son, my Dear, may very well begin to practise this wholesome Sport
the

the first Frost; and though I would not have your little Cherubim attempt it yet, I think two Years hence he also may have a little Pair of Scates made for him, and begin to scramble about in them.

I think I have now gone through the greatest Part of the Exercises of Boys, and under proper Regulations I have recommended them all. I would not have the little Girls be kept altogether without the same Benefits; but they being intended for a different Kind of Life, and the Advantages at which they are to aim being of another Kind, I think a great deal of Difference is to be observed in this Part of their Management. As I have observed to you, my Dear, that Air and Exercise are in the greatest Degree conducive to Health, and are especially necessary to Children, you will easily conceive that I am of Opinion your Daughters, as well as your Sons, should have their Share of them: but this is to be done in Moderation. A

Servant I presume will always attend your Sons in their Evenings Airings in the *Green-Park*, when in Town, and in your own Gardens when you are in the Country; and I am sure you are so much the Mother, that in both you will often attend them too. Whenever you do so, I would have you take your Daughters also with you. Though I could very well trust the Boys with their Tutor, there is no Servant with whom I would venture young Ladies; so little a Thing may be so very hurtful to them.

As much as I neglect, or (to put it in proper Words) despise a Complexion in Boys, I am as much concerned for it in Girls as you can be: It is effeminate and out of Character to the one; but to the other it is essential. I should think Beauty, far from being advantageous, would be hurtful to a Boy; but the greatest Portion of it to a Girl, and all the Delicacy that can be obtained with it, is quite desirable. I would not have the Mind
neglected

neglected in Women any more than in Men ; only in the latter it is the sole Consideration ; whereas, in the softer Sex the Body is expected to be as much taken Care of. I think those unpardonable who neglect the greater Consideration in favour of what, although great, is the lesser ; but they may be regarded together : and with a Parent of your Prudence I know they will be so regarded. The Cultivation of the Minds of Children will employ my succeeding Thoughts. I am now laying the Foundation for that glorious Structure which a good Education is able to raise upon a good natural Understanding, with an happy Constitution : but with Health, which is the main Thing in respect to the Boys, I shall always, when I speak of the Girls, keep up the Consideration of Beauty..

As the Sun or Air to which I would have your Sons exposed, my Dear, would turn your Daughters brown, and give them the Appearance of Milkmaids ; so

the continual locking them up in the Nursery would entail upon them that more distasteful Look of the Children of People of Quality; Paleness, Weakness, and Insensibility: it is easy to avoid both. I have said I would have my little Cousins go out with their Brothers; but while the Boys run and ramble about, it will be your Care I know to keep those with you: A little Walk is as much Exercise for these, as all the Play and running about of the others is to them; and the Air is the great Advantage. If the Carelessness or Indulgence of a Servant should suffer them to play along with their Brothers, it is not only that the rude Manner they would get is very unbecoming; but once heating them too violently may destroy their Complexions for ever. I have said Boys, when hot, should be, of all Things, prevented from cooling themselves too suddenly; but with Girls the Consideration is of vastly more Importance. It is wrong, extremely wrong, that they ever should be suffered to heat themselves at all;

all ; but if ever it do happen, Care in the cooling them is doubly necessary : Beside their Health, there is the Care of their Face ; and that Caution which would be enough to preserve the one, might yet be the Destruction of the other. I have known a Redness cover a Girl's Face from her only standing in the Air of a Door or Window when hot that has never left it afterwards : and that unhappy breaking out which so much disfigures one of the prettiest Faces in the World, Miss *Warren's*, was the Effect of her once drinking a Glass of Water when she came in from walking in the Garden at Noon-time. Her Mother has often repeated it to me with Tears. A Fever was the immediate Consequence ; but when that was gone the Heats remained ; and half the Physicians and Surgeons in the Kingdom have been consulted to no Purpose. *Ward* has been tried, but with the same ill Success : He says, There is no Fault in a Woman's Constitution that he cannot mend ; but when their

Faces are concerned all the Art of Man can do nothing for them.

I know nothing so prevailing, as Example; and here you have a very powerful one to enforce the Care of your Daughters Persons. I protest to you that I do not know two Children that promise so much to be Beauties; and I would have you remember on every Occasion what is committed to your Care. Human Constitutions, my Dear, are still human Constitutions, to whatever Sex they belong; and, therefore, whatever I have recommended to you as essential to the preserving those of your Sons in Health and Vigour, will do the same with respect to your Daughters: the Effect will be the same in both; only that the less will do with the more delicate: therefore, the Thing ought in general to be the same, only the Degree different. I shall close this long Letter to you with my final Thoughts on this Occasion, which are, that every thing I
have

have recommended for the Advantage of the Boys may be considered as equally proper for the little Girls, if it can be put in Practice without offending the natural Delicacy of the Sex ; or injuring their Complexions.

As I recommend walking for them while the others run ; so in respect to bathing, a lesser Species of it may be proper for them ; though in the Form in which the Boys have recourse to it, the Thing would be for them neither decent nor practicable. As I would have them go every Day into the Pond, I would have the others washed every Day in their Chamber ; and as I have mentioned it as a Thing of great Consequence to them to be put into the Water every Day, be it ever so cold, so I would have young Ladies washed from Head to Foot in the same Manner with cold Water, and that in the coldest Weather. You will do well, my Dear, to begin with them as with the others, in the Heat of Summer,

that it may be a Pleasure to them rather than a Task ; but, in the same Manner, I would have you continue it in the severest cold Weather. This is all that can be well done in constant Practice with the Girls, by Way of defending them from taking cold, and it will answer the Purpose. It is as much to their naturally delicate Constitutions, as the plunging in among the Ice to those of the Boys, and the Effect will be equal.

There is also another Advantage attending this Practice, which is far from being inconsiderable : it accustoms the Children to perfect Cleanliness ; and this is a Recommendation hardly less than that of Beauty. It is a distasteful Thought to conceive a Woman covered with Ornaments, and yet in her Person indelicate : This is a Fault charged upon the *English* Ladies ; I do not know whether truly ; for I am certain I never knew any that deserved that Censure : but, it is certainly one that, of all things, a Parent would
take

take Care her Children should avoid.
My Dear, adieu ! I have written a great
deal on this Occasion ; but the Subject is
very copious : Beside, I consider myself
as giving Advice on four different Oc-
casions at once ; and, therefore, you will
think me excusable, though tedious.

I am,

Dear ———

Yours most affectionately.

L E T T E R

LETTER VI.

Concerning the Dress of Children.

MY DEAR,

ALL that I have hitherto been saying with respect to the exterior Advantages of my little Cousins would be useless, should I omit one farther Consideration. I have mentioned to you the Care that is necessary to prevent two of the prettiest Faces in the World from being spoiled by Accidents: but all that Care will not preserve the Face, if the Shape be not also taken Care of: for the Connection between one of these and the other is immediate. It has been said, that the Mind stamps the great Character of Beauty on the Face; and that the ill-natured never were handsome: There is a great deal of Truth in this: but there is not less in the Observation which I have made, and which every Person, who is at all conversant among the World, must have made before me.

If

If the Shape were in itself a Thing of no Consideration with respect to Beauty, yet the Effect it has upon the Face when any Thing is greatly amiss in it, is such, that were it only on that Occasion, a Parent would be induced to pay a great Regard to it: But you very well know, my dear —, that the Men, who are the Judges of Beauty, pay as much Regard to that as to the Countenance itself in the Consideration. If what I were saying regarded only absolute Distortion, the Thing were so obvious, that it were ridiculous in me to make any farther mention of it: but, my Dear, while the greatest Unhappineffes in the Shape never fail to make the Face also as unhappy, and as disagreeable, the very least of them have some Effect upon it: and though the others may not be in the Power of human Care to prevent; yet these lesser Evils of the same Kind are generally owing to Errors in the Management of Children, and, therefore, they may be avoided: Or even when the Tendency to them is from Nature, much
may

may be done to prevent its encreasing. If it be impossible to hinder the Effects of absolute Distortion in the Person when the Fault is originally in the Shape, and will encrease with the Growth, as this is sometimes the Case; yet in a thousand Instances for one of these, the Fault in Nature is but little; and it is the foolish Attention of the Parent that encreases it, and brings what was a Trifle to absolute Deformity.

There are Countries where Children are all born strait, and with a Tendency to Straitness; and being not injured by the Practices of their Nurses and Mothers, they continue so. The great Reason why these Children are born strait, is, that their Mothers wear no Stays; and the great Reason why they continue strait, is, that they are let alone. Nature will not only preserve a good Shape, if left unmolested, but she will do a great deal, if not interrupted, toward the recovering a bad one. We see the Limbs of young Children swelled with Rickets, and their Legs
bow'd

bow'd and crooked very frequently. When Nature is let alone, as she is by the Poor, who cannot purchase the Means of disturbing her, we see all this is set right of itself, and the Children grow up strait limbed and well: when it happens to those of the Rich, Irons and Instruments are applied, and the Defect is continued or encreased.

This, my dear —, is the most obvious Thing in the World; and I wonder that it does not prevent the common Practice in that Respect; and even extend its good Influence on the other. Sure nothing can be so easy as to let Nature alone; and we see this is all that is required to her doing what we wish; and all that we prevent by the very Means we use to bring about our Wishes. All the World seems convinced of the Truth of this; and yet all the World contradicts it by Practice. You hear every Father and Mother saying, that Negroes are strait, because they wear no Stays; and yet you see half the Fathers and Mothers in the
World

World adding Iron to the Whalebone upon the slightest imaginary Imperfection. My dear —, I believe there is nothing amiss in the Shape of either of your little Ones; but if you ever should see, or should fancy you see, any such Thing, take Care how you tamper: Ignorance has often been the Occasion of what it supposed it saw; and the Pains taken to remedy an imaginary Defect have brought on a real one. It is not every Woman, nay, perhaps, no Woman at all is a Judge of the Varieties there may be in the Shape of different Persons, without any the least Tendency to Deformity or Distortion in any of them. We see Persons with high Hips, and Persons who have high Shoulders; some are large boned, and some have them small, and all this yet with Regularity. While an Infant these Things are often visible; and to a judicious Person they would only shew, that such or such would be the general Turn of the Person's Shape when grown up; being in themselves nothing tending

tending to Distortion, and being unalterable. If the Mother thinks no more of these, or if she thinks nothing of them at all, some ignorant Female Friend, who sees the Child undressed, takes Notice of them: It is a sweet Baby, says she, it is a Pity any thing should grow out of Shape; and if it were her Case she would have Advice in time. This Opinion of Advice in time, is the Destruction of half the Shapes in the World. I am so much the Friend of Physicians, that I think, in Diseases, Advice cannot be sought too early; but here the only Safety is not to seek it at all: The first Step is the Beginning of Destruction. The Town is over-run with Surgeons, and they must live: If the Mother should send for a Physician it is out of his Province; and it is fifty to one that he is not Anatomist enough to know whether there be any Fault or not. When the Surgeon comes he sees that nothing is the Matter; but to say so is to lose his Fee for the future: He determines on a Course more favourable

favourable to himself, and yet he determines to do no Mischief. He says, he is very glad the Lady sent : it is not much; but it might have come to something very disagreeable : he applies a loose Bandage, and gives Instruction that it be replaced every Day or two, and himself will call in now and then to see all goes right. He does not love, like some of his Profession, to multiply his Visits where it is not necessary ; but he will give a friendly Call once in a Week or Fortnight. If this little Fallacy were all, the Parent and the Child were happy; but this is the Beginning only of Mischief. the Servant puts on the Bandage too tight, and this does hurt; and by and by the same foolish Friend, or some Mother not wiser, says, this is not the Surgeon's Business; he has shewn where is the Defect, and it is the Staymaker who is to set it right : or if his Assistance be not sufficient, the Instrument-maker: not but she would have the Surgeon look in sometimes to see that these do what is proper.

Here

Here is the whole Legion let in, and the Child is ruined. The Surgeon cannot, if he would, say nothing is the Matter, for fear the Instrument-maker should say nothing ever was the Matter: Beside, these are People that can mutually assist one another. The Surgeon advises little to be done, but that little is enough: the Pressure in one Place will be the Occasion of outgrowing in another; and the Child with whom there was nothing the Matter, becomes crooked.

My Dear, this is the general Course of this miserable Folly: Be you warned by one who has seen something more of the Mischief attending on it than you can; and as you regard the Welfare of your Children, avoid every Part of it. Often what is supposed a Tendency to Crookedness, is not so: Often when there is such a Tendency, Nature, left to herself, will get the better of it; as we see she does of crooked Legs and swelled Wrists; and wherever she cannot, all the Art in the
World

World will not be able to assist her. To me there is nothing so terrible as the Sight of a Child of Quality armed and surrounded with Steel; the Back held flat by one Piece, the Shoulders kept back by another; a Bow over the Breast, and a Rib at each of the Legs. All this is supposed necessary; and the Parent pities the Poor who cannot take this Care of their Children's Shapes: But what is the Consequence: this Child in Armour grows up deformed; and the little Beggar, to whom a Shape is not of much Consequence, is strait. This is seen in every Instance: Every Day gives new Proof of it; and yet such is the Infatuation, Mothers go on wrong because their Mothers did so; although their own Shapes are convincing Proofs how vastly weak it was. My Dear, be warned by the Follies you see every where practised about you. You have seen the Stays made of Packthread, let your Daughters wear these: Every body has indeed heard of and seen them, but I would have you use them.

show

them. If it is difficult to find a Person to make these, let them have no Stays at all; which, perhaps, if I might speak my Mind altogether freely, is much better. I would have a Girl, till she is fourteen, wear no Stays: a tight Waistcoat may serve the Purpose; and the Shape will then have Freedom to grow its own Way: it may be a coarse, or it may be a defective one; though the last is much less probable; but of this you may be assured, that it will thus be the best it was possible to be; for whatever are its Faults, great or little, all the Art you can possibly employ will not be able to mend them; though it will be very easy to make them much worse; and from Trifles bring them to absolute Deformities.

I have been told, that in many Diseases, the only Way to manage properly is to let them alone; and I, in some Degree, believe it. Although I think very well of Physic in general, yet, I am of Opinion,

pinion, Nature unassisted by it (that is, in better Words, Nature undisturbed by it) would sometimes do her Business better; but if it be only sometimes so in Diseases, it is always so with respect to Peoples Shapes. Therefore, be guided, I beseech you, Child, by me in this, if you should question any other Part of my Advice; nor suppose I have written too much upon a Subject of such Importance. I am sensible that I have been saying many Things that others are continually saying also; but, I would have you do more than hear, I would have you practise them. Your eldest Daughter is, in a great Measure, past Mischief; for it is generally done while the Bones are tender: Your younger is just at the Time when it may most easily happen. For Heaven's Sake, be upon your Guard; and do not let any foolish Advice get the better of your own Judgment, and of what I have been writing.

My

My Dear, though the Care of a Daughter's Shape be the great Concern of a good Parent, it is not the only Care she may have required of her : Boys are not so often hurt in this Particular as Girls ; but yet Boys are hurt sometimes, and the Misfortune is, at least, as great. Generally, the Cause of Deformity in Men is the same as in Women ; for one who has it from Nature, fifty have it from some bad Habit or bad Management. While the Bones are growing they should be left to themselves, and every thing that presses upon them hurts them : It is not only Stays that may do this ; Waistcoats and the Coats of Boys can do it ; and, in general, it is the best Caution in the World to suffer nothing to press any where tight upon the Body while growing. It is not only Crookedness, my Dear, that follows from this ; the Stomach and the other inward Parts are crushed and injured by it ; and bad Digestion and Obstructions

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of

of many Kinds are the Consequences: From these arise Diseases; and many a good Constitution as well as many a good Shape is destroyed utterly by this single Error.

But although Cloaths are the great Occasion of this Mischief, they are not the only Occasion. Bad Habits of leaning, and Exercises that are improper often add to the Mischief, and sometimes these alone cause it. All imaginable Caution is to be used that the Boys, in particular, be indulged in no Exercise which leads them to stoop one Way for any Continuance of Time; and as to the Girls, I have heard it affirmed by some Persons of Judgment, that many have been made crooked by only having a Pocket on one Side. You see, the prodigious Difference between the Strength and Activity of one Hand and the other in all People: It is commonly the right Hand, but sometimes the left that has this Advantage: when it

is the left it communicates a great Aukwardness to the whole Deportment and Air; and though one does not see to what it is owing, yet it is strangely distasteful. There is no Way of judging either of the Beauties or Defects in Deportment so well as by considering their Effect upon the Stage: In private Life they are exerted only now and then, and at the most they are not conspicuous; but on the Stage one sees them for a long Course of Time together, and they are placed in the most conspicuous Point of View. You have, doubtless, observed a strange Aukwardness in the whole Deportment of one of the new Actors, who is otherwise a very promising Person; this is solely owing to his being left-handed; and in his Attempts to get the better of such an ungraceful Custom, he has, perhaps, done some Hurt to his general Manner; although, with his genteel Figure, his Voice, and his Understanding, he cannot but make a very great Performer. I have had more Reasons than

one for producing this Instance of the Unluckyness of a Person's being left-handed. What is so difficult to be conquered in a grown Person, as you see in him, is very easily got the better of in a Child: nay, the Thing itself has nothing of Nature in it, but is merely Custom. Practice and more frequent Use give Strength and Activity, and they will give them to one Hand as well as the other. I would have you, Child, for a thousand Reasons be careful that neither of your Sons get the Habit of using the left Hand instead of the right: But I would have you do something more than this; They should be neither absolutely right-handed nor left-handed, but accustom themselves to use both. You will be convinced, that if Practice be all that is necessary to give the left Hand more Strength and Activity than the Right, Practice may bring it to be equal to the Right in that Respect; but so much as that is not expected. Custom has established the superior Use of the
right

right Hand so much that it would be awkward not to comply with it: I would not have the left equal to it; but I would not have it so very inferior as we see it generally. The Occasion of my mentioning this Matter is, as it has regard to the general Shape; and I shall go on to observe, that among the lesser Defects, in Proportion, the greatest Part are owing to this single Cause, the superior Strength and frequent Use of one Hand.

In all People who are a little irregular in their Shape the right Side is larger than the left; and this is owing solely to the Use of the right Arm and right Leg more than the left. I am the more confirmed in this, though it be an Opinion altogether new, because among the Course of my Acquaintance there happen to be two People who are left-handed, and they are both largest on the left Side. It has been observed by some that all People are larger on the right Side than on the left; but there should have been made

this Objection: When the left Hand is most used the left Foot is also most used; and the Consequence is, that the left Shoulder and left Hip are larger than the right: nay, it goes so far that the Hand and Foot are larger on that Side, as in others they are on the right. The Difference in this Respect is very little; but such as it is, 'tis owing to the Use of the Limbs of that Side, and not to any in Nature. It is therefore very plain, that the Choice of which Hand shall be most employed determines which Side shall be most full; and to return whence I set out, this being all Matter of Custom, the Way to have both Sides perfectly alike, is to encourage the Custom of using one Hand as frequent as the other. By such Caution as this, and by suffering nothing to pinch the Shape in any Part during the Time of Growth, you will find your Children, my Dear, instead of the puny, ill-shaped Creatures that are born to Titles and Distinction, strait and well proportioned as the Offspring of the Peasant; and by a moderate

moderate Use of Exercise, and Care in the Diet, you will give them the same Share of Health as those enjoy whom Necessity makes abstemious. You cannot wish for more than this; and if Children, for whom Nature has done so much as she has for yours, enjoy less, they will have Reason to reproach you with the Disadvantages. I know you are sensible of all this; and that there can be no more needful to prevent the most remote Possibility of such an Accusation. Believe me

Dearest —,

Your most affectionate Relation.

L E T T E R VII.

Of the forming of Childrens Tempers.

DEAR —,

I Have been at some Pains to give you my Thoughts on the training up your little Family to Health and Strength, and continuing to them that Proportion of them Nature allotted them. Some of these Sentiments you have heard before : some are, probably, new to you. I hope they will be useful : but be that as it may; they are a Part, and that not a very small and inconsiderable One of what I have to write to you. The Person is of some Consideration; but the Mind is the great Article; whether it be as a Wife or a Friend, the Soul is of more Consequence than the Form; for while the one may please for a few Months, the other must charm for ever. I should have been very remiss to have omitted this Part of the Management of Children; but to have gone no farther

farther than this, would be to have built a magnificent Edifice without any Regard to what should be within it.

I think, my dear —, I have laid down the several Methods by which the Person may be rendered the worthy Seat of an immortal and great Soul: let us take care the Inhabitant be made worthy of the Palace. As it is with respect to the Body, just so it is with the Mind. I have already shewn you how one of these, in many Respects, depends upon the other; but when it is not so, they are so far alike, that the several Rules laid down for the Conduct of the one may be extended to the other.

Nature has formed the Mind as she has formed the Body, tender and susceptible in its Infancy of all Impressions: She has made it either perfect, or with such little Imperfections, that, under a proper Management, they will all wear out by her own Force: but as a bad Conduct may,

in the Case of the Body, bring the slightest Defect into absolute Distortion; so, in the Mind, the slightest and least Tendency to Ill may be encreased into the worst imaginable Disposition by false Management; while in this, as in the Fault of the Body, had it been left to itself, it would have come to nothing considerable, even if she did not altogether get the better of it, as Strength of Body and as Strength of Reason encreas'd.

But I have sufficiently considered the Person: Let us now ascend to the Temper. Such Bodies as your Children, my Dear, will certainly possess under a cautious Regulation, will adorn and, in some Degree, dignify such Souls as an equal Care may see lodged in them. Infancy is the State in which the Mind is like the Shape, in Danger of bad Tendencies: If they are made in that State also, they are never got over; in so much they agree; but in the rest there is this
vast

vast Difference; that, as Forbearance is
 almost all which can be prescribed with
 respect to the Shape, the Mind may be
 improved by a thousand active Cares. In
 the Form all that we need be in care
 about is, that we do no Mischief; but in
 the Management of the Understanding
 and the Temper there is Room for end-
 less Good to be done; and every Mo-
 ment gives an Occasion for some Instance
 of it. The Person, whether we take
 right Methods or wrong, will grow to
 its destined Height; and whether we take
 any Care or none the Limbs will bear
 some Sort of Proportion to it: All the
 Difference is, that without our Care it
 will, in general, succeed best; and that,
 in attempting to do Right, we often do
 wrong. With the Mind it is otherwise:
 If left uncultivated it will continue almost
 what it was, a Blank; but in the Ap-
 plication of its Culture we have this Ad-
 vantage, that what we intend well al-
 ways takes a good Effect. Fondness and
 Easiness of Temper may indulge and en-
 courage,

courage, nay, in some Instances, they may almost create Faults in Childrens Tempers and Dispositions but Prudence always speaks against these: Those Persons who give into them know that they do wrong when they act thus; and it is their Weakness and not their Ignorance that betrays them.

My Dear, you will, I know, be above these Follies: You will cast your Eye farther than to the present Moment; and consider every Step you take in the Education of your Children; not only as it is pleasing or displeasing to them now, but as it will affect them when they shall be Men and Women. You continue your Regard to the Stations they are severally to fill; and you know that the Manner in which they shall fill these severally is owing first to Nature, which has given them the necessary Endowments; and next to you, who shall direct the Use of them. No less than this lies upon your Hands; and in Proportion to the
uncommon

uncommon Advantages they enjoy from Nature is their Claim to your Consideration.

I have heard of Children who have naturally had wicked Principles and bad Dispositions ; but if I were to hear it much oftener I should not believe it. To say so is to accuse the divine Providence ; and all who dare to do that, do it unjustly. Example may do a great deal, and early Prejudices may do more ; but still it is the Effect of one or other ; for all are naturally of good Dispositions. I need not say that your Example will be a very happy Circumstance in the Favour of those pretty Innocents who are to imbibe all their Principles of Right and Wrong from you. I am sure your Precepts and Instruction will be of the same Turn ; but as I have somewhat more Experience, give me Leave, with the same Freedom with which I have hitherto written to you, to lay down my Observations on the lesser Articles, and on the Omissions
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and Errors too generally made in them. It is in these, indeed, that almost all the Mischief lies. Few are so very foolish, and none so very bad as to give their Children bad Impressions in greater Things; but it is easy through Carelessness or through Indulgence to err in Trifles, and these make Way for all that follows: these establish Habits, and Habits are unconquerable.

You would wish, my Dear, to see your Children when they are grown up, affable, obliging, and good-natured. They will be when they are grown up as you make them in their Infancy: do not therefore idly wish for what is in your own Power; much less suffer it to be possible that you should accuse yourself afterwards, as too many do, of having wished for that which yourself were all the Time rendering impossible.

Your little ones will have their Grievances

ances as well as those who are grown up and to them, be they as trifling as they will, they are as important as greater. As they bear these they will bear others, for Habit will then prescribe to them; and how they shall bear these is altogether in your Power.

I do not accuse you, my Dear, but I have seen many Parents take Pleasure in the smart Replies and insolent Pertness of their little Favourites when Strangers spoke to them: It is pretty at their Years; it makes the Parent laugh, and the Visitor is pleased with it; but is not the Mother distracted who indulges this in the Infant, which she acknowledges, while she praises in that State, would be intolerable in a grown Person. How is the grown Person to behave but as the Child had been used to behave? How is the one to know what is proper but by remembering what pleased in the other? and where is the Prospect of that Affability, which is so much to be wished, in a Person who has
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been accustomed to think Pertness and Severity laudable. My Dear, do not let us deceive ourselves : People do not acquire their Ideas by Instinct ; nor can we, with any Degree of Reasonableness, suppose that, at a certain Time of Life, they are to drop all they had before adopted ; and assume a Set of new ones. It is from what they find to have pleased when they were young, that Children judge what is proper as they grow up ; and it is Folly to encourage one Thing in the Infant, and hope to see another in the grown Person. My Dear, Affability and Complaisance are as easy, nay, they are much more easy than this little Petulance ; and, as Forwardness is disagreeable in all other Respects, why should it be excused in this. Believe me, though this is pretty, the other will be called graceful, and will charm infinitely more in a Child's Behaviour. It is pretty to hear an Infant speak smart Things ; but Rudeness, when it is early indulged under a Character of being

being agreeable, will never be shook off: and I should think it would be more to the Satisfaction of a Mother to hear that her Favourite behaved like a Woman, than that she was the smartest little Creature in the World. Come, I will be very free with you; I think there has been something amiss in this Respect in the Conduct you have observed with respect to your eldest Daughter: It is not in the Extreme, for you have too much Understanding to have suffered that; and whatever it was she has in a great Measure got the better of it: But still I must say to you, that her Sprightliness had too much Applause when she was an Infant; and that to this Hour all her good Sense and all your Reserve together have not been able quite to get the better of it. There is too much Sharpness in the Application of her Wit: I know she will overcome this, and it is not on her Account that I name it; only as I am sure you see the Mistake, and on this

Remark

Remark will also see the Occasion of it, and will be doubly upon your Guard with respect to the little one.

I must confess that I have never thought Wit a very desirable Quality in a Man, and I doubt whether it have not in general done much more Harm than Good to all who have been possessed of it: In Women I am sure it is always to be feared: I never knew one of my own Sex, who had ever so small a Share of it, that did not make a very bad Use of that. The Fear when a Woman has a little Wit, is, that she should think she has a great deal; and when she has an Opinion of this she will stick at no Occasion of exerting it. Men have been condemned sometimes for sacrificing their Friend to their Joke; a Woman never made any Scruple of this. Ill-nature and Wit are commonly joined in Men; in Women, whenever there is but the smallest Portion of the latter, the former is always abundant. Ill-nature, indeed, will sometimes stand in the Place of
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of Wit; especially when they are People of bad Dispositions with whom we converse; and this is an Accessary a Woman who would be called a Wit will never fail to take in to her Assistance. Indeed, I do not know so despicable a Character as that of a Woman who supposes she must support that of a Wit; and I wish I could not say, that, from this constant Recourse to Severity, it is in general more hateful than contemptible.

I have given you, my Dear, a frightful Character of a Woman of Wit; but look among your Acquaintance and examine those who are ambitious to be called so, and you will not say I have exaggerated any thing. My Dear, Wit, in itself, is not this hateful Thing, but it is the Associations that make it so. Wit with Candour and Good-humour is as pleasing, as with this other Mixture it is disgustful: It is thus with the Men; and certainly with the Women the Observation must hold doubly. I do not know

know so agreeable a Character in the World as that of a Woman who should have one of these common Acquaintance without the other; and I must confess, that if you had not too much favoured the Severity of this little Lady when her tender Years made every thing become her, she would now have been the exact Model that I would wish to propose to her Sex in that Respect. Her Wit would have been all Pleasantry, and Good-humour would have communicated an irresistible Grace to her Vivacity.

I do not tell you that I doubt of this becoming the Case yet, as she grows up, but it might have happened earlier. She is yet very young, and will continually improve under your Example: nor is Good-nature the least Article in which she will improve from it. My Dear, pardon the Freedom with which I have painted out what I think is a little amiss in one of the most agreeable young Creatures in the World: Indeed, I see her so
much

much with the Eyes of Friendship, that had not this been the Case, in reality I should not have been led to surmise it. I beg of you to keep what I have said in your Thoughts, and you will not fail to encourage every Tendency you see in hers to check these little Sallies; and I doubt not but you will in better Time regulate that Sprightliness which seems to promise all the Spirit and Fire in the little Sister, which are so conspicuous in the other. I repeat it, my dear —, that Wit in a Woman may be rendered more pleasing than it is possible to be in Men; but I have not seen any Instances in which it has been so conducted: It is worthy of you to set the World such an Example, and I am sure the Requisites are all in your Hands.

I have mentioned to you how that greatest of all Charms, Affability, may be in some Degree acquired in Infancy; at least, I have shewn you, my Dear, how a natural Disposition to it may be promoted
into

into the most compleat Practice; and this is all that could be necessary to be mentioned to you, whose little Family must degenerate strangely indeed, did they want that Propensity. Others may find their Children in some Degree deficient in the very Rudiments of this amiable Quality; yet these are not to despair of bringing them to the Practice of it: Even if there be any to whom Nature has denied the common Desire of pleasing (for it is a Doubt whether a Thing so universal be denied to any) yet it may be implanted when the Parent has Discernment to see the Deficiency in time, and Sense enough of the Value of the Acquisition to be in earnest to communicate it. You have heard from every Mouth that Custom is a second Nature: Custom, my Dear, when it is begun from Infancy, becomes Nature; and as there is no good Quality which a Parent may not raise to great Heights from the slightest Tendencies to it, if cultivated from this Period; so there is no Fault which, if attended to in the same Manner, and

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in time, may not be remedied. It were, perhaps, too much to suppose that any Fault has its absolute Origin in Nature : That were to accuse Providence. What we call Nature is only Habit in this Case ; and to see the Matter exactly in its true Light, we are here to suppose a Parent first to discover the Tendencies to Peevishness and Moroseness in the Child's Disposition, at a Time when Custom, from a yet earlier Period, has established it ; when over-humouring has occasioned this Perverseness ; and it is perceived first at three or four Years old ; for all Children, when younger than this, are expected to be peevish ; but when it is first perceived at this Age, what Custom already has done, Custom of a better Kind is to recover. There are a thousand Things which Children are so fond of that the Rod is unnecessary on all Occasions : They are but half cured of their Faults who omit to practise them through Fear of Punishment ; but when Children are brought into a better Course by Rewards

wards it is as with Men, the Habit becomes Nature. The Rod only crows and sours the Temper; Encouragement exalts and enlarges the Mind. I know Severity is the common Method of governing, but I would do all by Mildness. When a Child of this Turn is cross and surly; for the youngest Tempers will come up to this absolute Description, I would have the Parent look grave and seem uneasy: This will not be difficult to a rational Person, for it need not be affected. This is all the Punishment I would have inflicted on the little Offender; for, beside that it would be imprudent, it would be unjust to do more against a Fault which is to be charged upon their own Peevishness. If the Child be fond of its Parent (as, naturally, all are) it will, in Time, have enough Reason and Gratitude to grow ashamed of what it sees produce this Effect. While it is thus taught to avoid the Occasions of Uneasiness to its Parent by the Perverseness and Sourness of its Temper, it may be lured

lured to the Practice of every thing opposite to its Fault by Rewards. A kind Look, or a Kiss, from the Parent, on every such Occasion, will do well; but, beside this, every the least Tendency to Affability and Good-humour are to be rewarded by some little Matter of which it is fond. All that is required, therefore, is Attention on the Part of the Parent: for none can want Discernment to distinguish this; and to compleat the Cure of so great a Fault, nothing is necessary but Perseverance in these easy Means. It is not to be supposed, that a Change like this will be brought about in a Day, or in a Month; but, to encourage the Resolution of the Parent, it may be very safely promised, that it will always be effected by that Perseverance: A new Custom and Habit will get the better of the old; and the Child, for its own Convenience (though it is too young to have any other Consideration) will become good-humoured.

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I have been the more large on this single Fault of a Child's Temper, my Dear, because it may serve as an Example of what may be done in all the rest : It was proper to select one by Way of Instance, since the same Management will serve for all ; and I am apt to believe, I have chosen to be express upon that which is the most common Fault of the young female Tempers ; I am sure it is one of those the Effects of which are most to be dreaded. Other Faults and Follies may render People disagreeable to particular Persons ; but Ill-humour (for that Word comprehends the whole) makes them distasteful to all. I have shewn how it may be conquered in Infancy when it arises from the mere Effect of Custom, or the Want of better Principles ; much easier is the Task to you, my Dear, in whose little Family, if it at all threatens to be troublesome, it is only from a Redundance of some other Quality,

lity, agreeable in itself, but rendered faulty by being too much favoured. Of this, however, be assured, that if these Habits, or Tendencies of the Temper, are not conquered while the Persons are Children, they never will be conquered at any other Time.

My Dear, a Parent of less Judgment than you, would not find it difficult to see what are the other Faults in a Child's Temper: Indeed, there is one easy and universal Rule: Whatever in the Infant is disagreeable to the Mother, will be so in the more grown Child to the World: This is an universal Rule, and it renders all others unnecessary. There are a thousand little Errors of this Kind; and there are some great ones: but the Methods, already mentioned, for the getting the better of one of them, will answer the same Purpose with respect to them all. Adieu! my dear —: Watch carefully over the Tempers of your Children:

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whatever there is but a little amiss in them will grow up to a terrible Height, if not crushed in time; and it is easy to prevent this: Whatever promises good in them may be encouraged, and raised to an Height yourself cannot conceive from the same Conduct: The Character of their whole Lives depends upon the Turn which they now take in their Tempers. There is nothing tending to Ill you may not suppress: there is no Good which, even if the natural Tendency to it be wanting, you may not implant; and this is the only Time at which you can do it. I need not say more to you to recommend the Care of it; nor, had I said less, should I have executed what I proposed.

I am,

Your most affectionate.

LETTER

L E T T E R VIII.

Of the Sentiments Parents should instil into Children, with respect to themselves.

MY DEAR,

I Have spoken to you at large concerning the Faults and Follies that may be suffered to grow from little Beginnings to the most formidable Heights in young People's Tempers, unless they are in time crushed by those who have the Care of their Education. Of all Persons who can be intrusted with that Care, the most natural, and the most proper, are the Parents: There is in them a natural Affection, and a natural Authority, both which the Child is taught to perceive and acknowledge from its earliest Infancy; and these must add great Weight to every Article of the Attention.

I have always thought it unhappy, when a Parent has committed the sole Care of a Child's Education to others;

and I have always pitied those Children whom Death has robbed of the Advantage of a Parent's Superintendance. You will agree with me, that there is Reason in this: All the World will allow that there is. Happily, my Dear, for your little Family, you are living; and you are full of Attention to them. They will have all the Advantages of receiving Instruction from a Parent: let us consider then how those Considerations which give the Advantage may be carried to their greatest Height. Perhaps, the Errors of Parents, in the this Respect, are not less numerous than those Faults of Children which are occasioned by them. You wish two Things with Regard to your Children; and, my Dear, all the Parents in the World wish the same: these are, To be loved, and feared by them: doubtless, Parents have a Right to both; neither can their Superiority be employed, to Advantage, without them. Take care, my dearest —, that you keep up the Spirit of both in
your

your Children; but let this be done with Prudence: and to give you my Sense of that Matter in a very few Words, let the one never be expected without the other: Let your Affection be always seen in your Power; and never let your Love get the better of that Sense of Superiority which is your Due.

Give me Leave to point out what I take to be the great Fault in the Conduct of others in this Matter; and, perhaps, you may perceive (though, I protest, I do not) that, in some Part, your Conduct has been liable to the same Errors: If it has been so in any Part, it will be very easy to know in which; for it is not Authority, but Affection which you are likely to stretch too far.

Among the People, in whose Families I have had any Degree of Intimacy, the Fault has been universally this: One of the two has been exercised, singly, at some

one Time of the Children's Life; and the other at some other. This is as wrong a Conduct as can be observed; nor does its being, in a manner, universal, at all plead in palliation: it is in Conjunction only a Parent ought to employ them: they both acquire new Strength and new Energy from the mutual Relation; and when either is exerted singly, 'tis not the Parent who acts, but the partial Friend, or the severe Stranger. Strangers may do all this; and, therefore, if this be proper, there is no Absolute Advantage in the Care of a Parent: But this is not proper; for it is evident that Advantage is very great.

But this is not all: Parents not only disunite Things, which, in being joined, gather new Force; but they exert them in the worst Manner that it is possible to do it. You will see throughout the general Conduct of the greater Part of those you know, this exact Contradiction to what

what Reason would direct; and I must acknowledge to you, that I have seen it also so universally, that what I recommend is from Principle, not from any Experience, that it is right: but it is not the less certain. You see all Parents separating these Principles of Love and Fear, and exerting the One at one Part, and the Other at another Part of a Child's Life; all the Love is exerted when they are Infants, and all the Authority when they are Men and Women: This is natural as well as common; but Nature itself cannot, any more than Custom, make that right which is wrong; and this is one of the Occasions on which Reason is to get the better of it. It is certain, that the Affection and Authority of a Parent should never be separated at all; but it is also certain, that if they ever are, the exact Contrary to these Times are to be chosen for it. Authority is to be established when they are Infants, and Love when they grow up: because, when they

have not yet any Sense of Duty and Gratitude, they should be taught to stand in Awe of their Parents; and when they grow up to that Sense, it is to be remembered, that they also grow up to a State of natural Freedom, which will not bear the absolute Slavery.

My Dear, let your little Ones be taught to stand in perfect Awe of you; but yet let them mix Love with their Fear: let them be accustomed to see perfect Authority in you; but let them see with it perfect Affection: While you command, let them perceive that you love them; for all that you can expect from them, and all that they can pay at such an Age, is Obedience; and it is proper they should pay it fully. If you let Affection get the better of Authority, they will begin to scorn it; and when they find they can get the better of it in one Thing, they will dispute its Power in all. This is the Danger of joining an over Proportion of
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the Tenderness with the Power of the Parent at the first; and you will see by this, how extremely wrong they are, who employ the former alone at this Time. Children, at their Time, are too ignorant of Right and Wrong to have any other Rule for their Conduct in their little Affairs, or any Sense of what is proper and becoming, other than what is implanted by their Parents. It is certain, that this may be done in some Degree by Indulgence alone, provided that Indulgence is shewn them only where they are in the right; and all the little Fondnesses withheld when they are perverse or forward, or shew the slightest Tendency toward Surliness or Peevishness; but even this is altogether unpractised. Those who are indulgent to their Children, are indulgent to them at all Times, while they are thus young; whether they are doing Right or Wrong; and it is therefore impossible the Infant can form any Notion of what is Right

or what is Wrong. Certainly such Distinctions cannot be established too early: Certainly it is more easy to establish them at that, than at any other Time; but it is altogether neglected. If they do Right, they are by these Parents fondled for it, because it pleases: if they do Wrong, they are fondled to put them in better Humour; for, at this Time of Life, all is in the Temper; and this being the Management, it is impossible they should know what deserves Encouragement; what Blame; or that any thing deserves either one or the other.

But if we could suppose/one of these fond Parents so reserved in her Indulgence, that it was only shewn at proper Times, and on Occasions that deserved it; still only one half of the Business would be done. Children are more ready to receive Impressions at this than at any other Time; and what they do receive so early will remain with them. My Dear, would you wish that your little Daughter should

should know what was right and good by being encouraged in it; and should be left without all Knowledge that there was any such Thing as Ill. Certainly this would be preparing her but very badly for the World; to let her suppose it was well to do Right, but a Matter of Indifference to let it alone; for this is the most that can be inculcated, even by that rare Thing a regulated Fondness; and she should not have any Information at all that there was such a Thing as doing wrong. What Effect this must have in a Person's Life is easy to see.

But my Observation on this Head, my Dear, extends much farther: I set out with saying, that Fondness alone, or Authority alone, would not take the intended Effect in establishing proper Sentiments in a Child; therefore, this Method of ruling by Fondness alone will never succeed any more than that would which should attempt to govern by Severity.

rity alone : the one will raise up a peevish, froward, and insolent Person ; the other will only produce one of a broken Spirit, a mean, contemptible, and fearful Creature, sensible to nothing but Punishment, and always dreading it ; a Character, than which, none can be more despicable.

You see that I would have you mix Authority with Love in all your Conduct toward your Children ; and in the same manner I would always have you mix Love with your Authority ; for these are the two Means Nature has given you of governing, and she always meant they should be united : Even if it were right to separate these, all the People whom I have yet known attempting to do it, have taken the Step which is exactly wrong in doing it : they have employed Love when Authority was not only wanted, but might have been borne unperceived, that is, in Infancy ; and they have employed
 Authority

Authority only where it could not be borne, and when Love would have had its full Effect in an advanced Time of Life.

Children will not think it hard to be controuled while Children ; nor is there any other Time of Life in which the Authority of a Parent can be properly and firmly established : They may be taught from the Beginning to obey, without enquiring why ; and it will remain a Principle in them, that a Parent has a Right to such Obedience ; but when they have been accustomed to perfect and uncontrouling Indulgence while Infants, and this Authority, or rather Severity, is exercised when they are grown up (for the Authority of a Parent at that Time usually takes this Turn) they will not know how to suffer it : Accustomed to Freedom and Impunity they will look upon the Restraint as an Imposition ; and seeing about them a Number of Persons
who

who do not, nor will acknowledge this Authority in their Parents (for the World is so full of disobedient Children that they will not want such Examples) they will refuse Obedience: The Parent is enraged; the Child is obstinate: They dispute till the Love on one Side, and the Respect on the other (though both founded in Nature, and authorized by Reason) are overborne and extinguished, and in the End comes every Extreme: the Parent forbids the Child his Sight; the Child commits some Act of Desperation; and thus every thing tends to make the Breach irreparable. I do not say, my Dear, that Children, as they advance in Years, are not more sensible of their Duty and Obligations to a Parent than younger; but what Sense, when it urges a disagreeable Duty (and Obedience on Constraint is a very disagreeable one) upon a Person accustomed to Independence, can prevail over that established Custom; or what will all the Lessons in the

the World signify from one Parent, when the whole World is so full of Instances of Children that disregard them. Believe me, my Dear, this, which is the usual Season for inculcating Obedience, is the proper Time for establishing that respectful Love, which, to a good Mind, will be the strongest of all Motives to Duty. The Child who has been accustomed to Obedience, not from a Sense that it was prudent or reasonable to obey, but from an impressed Opinion that it was necessary because the Command came from a Parent, will be sensible that all the Authority of that Parent was Affection, if he sees the Rigour of Command abate as he grows up, and finds himself admitted to a Share of reasoning on what is expected from him. This will insure Obedience from Conviction that it is right to obey, and none other is worth accepting; and this Obedience will be perfect.

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You see from the Consequences what is the proper Conduct of a Parent; and the Lesson may, after these Explanations, be delivered in few Words. While your Children are young, my Dear, let Authority prevail over Affection in your Conduct toward them; when they are grown up let Affection prevail over Authority: In all States of their Lives take the one of these to moderate the other, and only vary the Proportions: neither act toward your two elder, my Dear, with Affection alone, nor to your younger with only Command. Let the Power of the Parent prevail a little above the Love when you speak to your little ones; and let the Tenderneſs of the Mother prevail a little over the natural Authority of the Parent when you direct your Instructions to the two elder: By this Means you will be loved and feared by all of them, but, as it should be: Those who have least Sense of Love will be most actuated

actuated by Fear, and those who can least bear Severity, by Love.

The Tendency of this is obvious: The little ones, who have not yet the full Use of Reason, will obey you from Custom; and the elder, who have the freer Use of that Faculty, will be dutiful because they know 'tis right: and they will be more so as you do not exact too much from them, or that too rigorously. In the mean time, by the Conduct I have all along recommended, they will be accustomed to love Praise more than to dread Reproof; they will be actuated by a Desire of obtaining Rewards, and by a Sense that there is Merit in deserving them, whether they should obtain them or no: To this, which is the greatest Principle of human Virtue, will naturally succeed the second, that is, a Sense of deserved Shame for bad Things, which will affect them whether they ever meet the Disgrace or not. These are two easy and two natural

tural Principles : Men are not born with them, indeed, because Nature has placed them under the Guidance of Parents who can implant them ; but when this is once done, the great Foundation is laid for an happy and an honourable Life. Brute Beasts, my Dear, may be taught Obedience on the Principle of Rewards and Punishments; but rational Creatures should be treated otherwise. The Dog will be trained to do his little Exploits by being fed when he performs, and beaten when he omits or blunders in them ; but you see the Temper (if the Word may be allowed in speaking of Brutes) which it implants in him ; the Creature is mean and mischievous, fawning and surly. Believe me, my Dear, Education does as much in setting Men above the Brutes, as their inherent Superiority. If you would have your Child act like an unreasoning Animal, treat him as those Creatures are treated, while you are training him to your Pleasure ; but if you would have him

him act upon nobler Principles, instil them early. If you would wish him to shew himself in all things a rational Being, be you such when you instruct and inform him.

I have observed to you in the Beginning of this Letter, my Dear, that I would have your particular Favour and Indulgence be the great Reward for the Children's acting as they ought; and your Coolness and Disregard to them the Punishment for their doing otherwise. There is great Reason for this: If you would have People act worthily, you must propose to them worthy Motives: Nothing can be so mean as to place some little Indulgence to the Appetite, as a Reward, or the Strokes of a Rod as Punishment: the one will teach Children to set their Hearts upon those Things they ought to despise, and the other will place, singly, Fear and Means of Spirit in the stead of a Sense of Right

Right and Wrong. If you would have your Sons act as becomes Men, teach them to act like Men, while they are yet Children; at least, accustom them to act upon Principles which will become them when they are Men: And as to your Daughters, when you find them beginning to wish for being Women, take care they are informed, that it is not the Growth and Stature which makes them so, but their Actions: Tell your eldest that there are Infants in their Teens, and you have known those who were Women in their Infancy. These are the Methods, my dear —, to make Children act as they should, and continue acting so. Those who do right by Constraint do not hold the Course, be it ever so good; but when their Actions are the Offspring of Conviction, they will continue uniform as they began. They will be the Result of Reason; and, on the Principles I have laid down already, they will have for their general Source
a Sense

a Sense of the Dignity of our Natures ;
 they will give the Persons themselves a
 proper Pride in that Consideration, and
 they will inspire Sentiments of the same
 honourable kind in others. My Dear,
 adieu ! I know I need make no Apology
 for the Freedom with which I write
 to you ; for it will appear to you, as it
 is, the Effect of a true Friendship, and
 sincere Wishes for the Prosperity of those
 who belong to you.

I am,

Your most affectionate —

LETTER

LETTER IX.

*Concerning those particular Sentiments which
are adapted to the particular Sexes.*

MY DEAREST —,

I Wrote to you a long Letter, the Subject of which was the Necessity of establishing certain Sentiments and Principles in the Minds of young Persons, and of the Methods by which that necessary Effect was best to be produced. I have prepared the Way for a Consideration which I always have wished to recommend, and which I am certain deserves much more Attention than is generally paid to it; and shall proceed to mention to you so much in the Light of Particulars in this Case, as to say what are the Sentiments which it should be your first Care to inculcate. I have the more Pleasure in doing this, because I am assured you will agree with me, that what I am about to say is right, since, without
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any such Hint, you have given the Preference to those very Things I have to recommend. I know it will be a Pleasure to find what you have so manifestly shewn to be your own Sentiments, confirmed by the Observations of others; and what you have so happily established in the two elder of your little Family, you will, when you find your Sentiments have not been singular, be the more free, and still more determinate, in inculcating into the others.

My Dear it is certain, that the Minds of all People, are in their Infancy, a kind of Blank, the greatest as well as the least. They are ready to receive whatever Characters shall be written on them, and what they do receive at this time are fixed upon them for ever. The Writing may be interlined by farther Observation, or it may be blotted by Passions, but still the original Characters appear the deepest coloured, and are the last to be entirely eradicated.

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Though Children are thus susceptible of Expressions, and are thus prepared equally to receive those of any kind, they are not prepared in their tenderest Age to receive a great many at once. This is the thing forgotten, or overlooked by Parents, and by Governors in general; and to this Mistake is owing that we see so few with any established Principles at all.

When too much is crowded in, all becomes Confusion, the Thought of one kind, though proper, leaves no Room for the Thought of another, though equally proper; and the last being no more able to destroy, or drive out the first, than the first by being in Possession, was to prevent the Admittance of the last, they became blended together: and the tender Capacity being not able to conceive the whole, and comprehend each, in its due Extent, becomes confused, and soon after loses the little

Traces

Traces it might have from the rational Consideration of either, in some new View.

Begin, my Dear, to form your Children's Sentiments by single Impressions, and be content to do it by slow Degrees. You cannot begin too early to inculcate those which are most proper : and beginning in so good time, you have Reason to be content with very slow Advances ; provided you are sure there are any Advances at all. I would wish you to begin with some single Principle : and this you should not attempt to inculcate in its full Force at once, but by little Degrees, throw in one and then another Part of the Consideration, and you will have Reason to be content, if these little Incidents, or but the slightest Preparatories, are at first remembered. One by one such Considerations as are easiest conceived and easiest remembered, are to be thrown in, nor are you to attempt adding another till the last is thoroughly impress'd. By Degrees all that is necessary

to the establishing some one general Sentiment will have been received, and by that time the Mind is able to put the least Things together, there is a Foundation for perfect Conviction by bringing these to one Point.

There is no one Consideration of any Moment that does not comprehend, in this Manner, a great many Parts: If the several Accidents which make the Parts of two or three of these different general Considerations, are attempted to be inculcated at a time when we perceive the Mind is so incapable of receiving them otherwise than singly, and in a reasonable Addition, we may be assured they will confound one another, and nothing distinct will be impressed. As it is therefore plain that only some one Sentiment can be impressed upon the infant Mind at once, and this only by these slow Degrees; it is of great Importance to determine which, of many that are right, shall be selected; and when that is done,

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it is first necessary to know what subordinate Considerations belong to that, and in what Order they follow one another : that the right Sentiment may be selected, that only this Sentiment may be promoted, and this in a proper Manner. It will appear from this how much of a Child's future Conduct depends upon the first Impressions it receives, and of what Importance it is to have prudent Persons placed about Children, that they may be themselves prudent hereafter. It is frequently observed that Children imbibe their Principles with their Milk ; 'tis certain, that from those who are about them when they first begin to exert their little Faculties, they do receive Impressions which are never afterwards to be eradicated, and therefore great Care is necessary, where none is generally taken, of the Set of Persons that are about them at that time. The Custom of putting out Children to be nursed in the Country has been arraigned of many Inconveniencies, but

this has not been named ; this, however, is the greatest. What can be so absurd as to place Children to receive the first Rudiments of thinking among People, whose Thoughts are in all Things so contrary to those which will become the Station they are to fill ? What so egregiously wrong as to place that Child, which is to spend his Life in the Field, or the Court, among Peasants. Your Children are happy, my Dear, that they have never been from under your own Guardianship, and that of one beside, who was so able to form their Minds to Greatness: they will be happy for it always.

The Propriety of selecting certain Sentiments to be first impressed on the Minds of Infants, is sufficiently illustrated ; and the Method of giving them their due Thought : let us consider what they should be that are thus selected, and you will be confident in your present Plan, and pursue it with the more Resolution.

Resolution. There is one Principle which we distinguish as the most amiable, and most natural in Woman, tho' often overborne and destroyed by the Prejudice of Education ; this is Delicacy : it is, in a Manner, the proper Characteristic of the Sex ; wherever it is wanting, the best Qualities in a Woman make but half their Appearance, and while we admire their Abilities, we forget the Sex : Wherever it is, it communicates a Grace of its own to every Action, and to every Word ; and we see the Woman expressed in every Article. We are pleased with the least Things when they have this Addition, and we are offended at the greatest sometimes when it is wanting : Without it the greatest Accomplishments a Woman can possibly be possessed of, make no Figure ; when it is possessed, in but a moderate Degree, it stands in the Place of these Accomplishments, and even demands Respect and Tenderness without any other Recommendation. When it joins other Things

that are valuable, they are of twice the Price from its Addition. It conveys an Idea of Greatness, when Men say such an one is an elegant Person, speaking of a Woman, but when they call her a delicate Creature, they give a Character which strikes every one with Tenderness along with that Respect which is the natural Offspring of the Praise; and Men, who are, in the other Case, only prompted to admire, are here induced at once, as it were, to love the Person. We naturally with our Idea of Woman connect that by which she most is characterised as Woman, and we expect this among her other Qualities; and we esteem her, and we respect them the more, as this is the more mixed with them. It has been supposed, that Modesty was this great Characteristic of the Sex, but that Opinion is erroneous; for Modesty is often met withal in Men, and is as graceful and as valuable in them as in the Women. The true Consideration is Delicacy, this, as it com-

communicates a Grace to every Thing in Woman, gives a Character of Meanness, and appears unnatural whenever it is distinguished in Men : it is in them always unnatural, and therefore always unbecoming, it is, indeed, the Characteristic of our Sex, my Dear; and surely a Woman cannot have too much of that which distinguishes her as such.

What Delicacy is to the Woman, that is Generosity of Sentiment to the Men; it is as great as the other is graceful, and Dignity is as properly the Characteristic of them, as Elegance of us. This will, in the same Manner as the other, cast a general Lustre over all their Actions, communicating itself to all they do, giving Importance to the least Thing, adding to the Praise of the greatest. Without this, nothing in a Man can be ever truly and compleatly admirable, as, without Delicacy, nothing in a Woman; and as one who was very well able to judge of the Virtues, has

said, that if he gave all that he had to the Poor, and yet wanted Charity, it was nothing; so we may add with respect to this, that if a Man does the greatest Actions, and yet wants Generosity of Sentiment, 'tis nothing: he has not half the Merit, and he will not obtain half the Praise. In one of these Observations, the same Spirit holds as in the other, giving may be done without Charity, for its Motive may be Weakness, or its Views interested, and great Things may be done without great Thoughts, for they may be dictated by Ostentation or Ambition. Men will judge from the general Character before we pronounce upon any particular Action, and they will not allow Merit in the one, if there be not Dignity in the other.

As the greatest Actions will not obtain Praise, without this Nobleness of Mind, this true and genuine Greatness of Spirit, for Generosity of Sentiment

comprehends all this, so it is in the Case of Delicacy in the other Sex. With it the least Things charm, and find their Applause. 'Tis not so much the Action Men regard, as the Manner in which the Action is done; and they are right, for when they give their Praise, they give it to the Character, to the whole Character, and not to the single Incident; and they respect the Man, who having done this from good Principles, will do others from the same, and in the same Manner. Mankind are interested in their Praise, they consider the Actions of others, as they may concern themselves, and there is so much Right in this; that the best Temper of Mind is that which wishes Happiness to others; and the greatest of all Virtues are those which regard Society.

Now that we distinguish, my Dear, what Sentiments they are, that, in general, characterise Man, and what those that characterise Woman, in the most honour-

able, and most amiable Light, we cannot be at a Loss to know what Sentiments should be earliest inculcated. 'Tis no Matter how soon he, who is to be a Man, begins to think like one; nor can she, who is to be recommended by her Delicacy, begin too early to be delicate: you may teach them this in the most ordinary and trivial Matters, which will conduct them to the proper Roads of thinking, and consequently to the proper Methods of acting, in the greatest; and as the old Man, they speak of, foresaw from one of his Sons hoarding up his Nuts, and the other distributing them among his Companions, which would be careful, and which munificent, so you may form, by the Lessons you give to your Children in their Sports and Play, the very Sentiments for which they will afterwards be respected and applauded. 'Tis much more to cause what shall be the Characters of your Children, than to see what will; and you may exceed the old Example by

as much as Precaution is beyond blank Discernment.

When your little Son is offended, whether it be by one of his Sisters, his Brother, or Stranger, teach him early that it is easy to resent the Insult, but that if he will deserve Praise, it must be by despising it. When an Advantage offers, which he might take over his Companions at their Play, instruct him that though it might not be wrong to seize upon it, it would be great and generous to decline it. When an Opportunity offers of doing what he knows will be agreeable to another, instruct him to perform it, that he may deserve Praise, and tell him it is no Matter whether he receive it : if it be a Friend and a Play-fellow who is to reap the Advantage, let him know that Gratitude and Love require it of him ; and if it be a Stranger, let him not cool upon that Thought, but tell him that the Glory is greater of doing things disinterestedly ; that the other would
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only have been the Good-nature of one Play-fellow to another, and that now he has an Opportunity of doing Good for the Pleasure of doing it.

You will see now, my Dear, what it was that I meant by the several lesser or subordinate Considerations, which conspired to compose the general Frame of Mind I had recommended to you so strongly to inculcate. You will find that all these Considerations, and a thousand others which your own Discernment will suggest to you, belong to the same general Sentiment, that Generosity of Mind of which I have been speaking: you will see how these rise above one another in Degree, and how one will introduce another. They are only the same Turn of Mind, disclosing itself in various Forms, according to the various Occasions that offer; and you will as readily perceive, that the young and tender Mind which could have conceived no Idea of what was Generosity of Sentiment in the whole, will be brought
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by Degrees to the Beauty, and understand the Propriety of every one of these Considerations ; and afterwards they may be combined, and shewn him together, as constituting the whole Character. You will see my Dear, not only that the Crowd and Cluster of these would have been too much at once for his tender Mind ; but that there are some more lofty than others, and, consequently, that the most familiar are to be first inculcated, and to be well rooted in the Mind, before any Advance is made toward the other. Thus you may first teach the Child, that by doing good-natured Things for his Play-fellows, he will induce them to do the like Things for him ; from this he may be led to understand, that the friendly Matters which they do for him, require of him that he should return them : In this Manner, from a Consideration which is, at the Bottom, no more than Self-Interest, for Self-Love and Social, are indeed, as the Poet says, the same, you lead him to the Ideas of Gratitude : And having, after this, estab-

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blished so much Idea of Friendship, as to convince him that it requires these things of him in favour of his Intimates, it will be easy to lead him one Step farther, and say aye, but though it is good to do these Things for your Companions, it is still better to do them for Strangers; because there you are the more generous, as you do not expect any Return. This will certainly be received after the other; for Friendship makes way for Generosity, and you will have established one of the most essential Principles of it.

My Dear, be assured those Things are all true, of which you would inform him; and being true, there is a Tendency in our Nature to believe them. The human Soul is a glorious and exalted Being. While it is united to the Body, it can only perceive things through its Organs, and can only exert itself as those Organs grow to Strength and Perfection; but still, Things which are true, and which are virtuous, will naturally recommend themselves

themselves to it the most, and are the most easily received. Long Custom, and bad Examples, may debase and deprave the Mind, which though naturally inclined to what is right and good, yet, is easily biaſſed by Example: But, whatever Miſchief the Converſation and Inſtruction of the Mean and Sordid might do; you may be aſſured of this, that the Information of the Great and Good, will more eaſily take its Effect.

You ſee I have placed a vaſt dependance on this ſingle Principle, Generoſity of Mind; but were you to conſider it in the different Relations, under which it may exert itſelf, you will not wonder you have a ſmall Account of them in the ſeveral previous, or partial Conſiderations, which I have ſet down toward the forming of the general Character: and by extending the Conception of it into other Roads of Life, and conſidering what may be its Effect in different Relations, and under different Circumſtances, you will
find

find that there is scarce any Incident in Life, in which it will not instruct a Man how to act with Virtue, and with Honour. You can inculcate but one Sentiment at a time in your Son, while he is young; and what Sentiment is so worthy as this. That which you impress earliest upon his Mind, will disclose itself the most thoroughly in the future Course of his Life; and what would you wish to be established firmly, or so soon as this. I have given you the Methods by which it is to be done; and you have a Son of an Age to receive the Impression, in the fullest and most favourable Manner. Promote it, I entreat you, my Dear, with all your Power; for it is not only that, in itself, it is the greatest, and most valuable of all Characters; but it will open the way to every other worthy Consideration. He who has this Generosity of Sentiment, will never stoop to do a bad Thing, for all bad Things are mean and unworthy of him; nor is there any Virtue that will not be promoted by it,
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for, whatever Fools may think, every thing that is Good is Great in the same Proportion.

My Dear,

I am, Your's in all Truth,

and Friendship, &c.

L E T T E R X.

Concerning the Sentiments most proper to be first inculcated into a Daughter.

MY DEAR——,

I Thought to have included in my last Letter to you, all that I had to say on the Choice of those Considerations, which offer themselves for the first to be impressed upon the Minds of Children; but the single Sentiment which I recommended to you, to inculcate in your Sons, was of such Consequence, there was no dismissing it under the full
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Compass that I allow to one of these long Letters. I have mentioned in that Letter, that what this Generosity of Thought is to the Youths of the other Sex, that is Delicacy to those of our own. It is like the other, much more extensive than it appears on a slight View; and it diffuses itself as universally, and operates as effectually, in almost every Part of a Woman's Conduct. As you would have your Sons always act like Men, you would, doubtless, wish to have your Daughters always behave like Women: These things do not happen my Dear, by Miracle; they are the natural Effects of natural Means; and if you omit to employ the one, you must not expect to find the other.

If I have objected to the suffering Boys to be put out to Peasants Families to be nursed, there to receive their first Ideas of Things, and to imbibe from the Conversation and Behaviour of those mean Persons their first Principles; there

there is much greater Reason why I should exclaim against the same Practice in respect to the Girls. There is a rough Freedom, and open Honesty in the Hearts of these Villagers, which though it must be new modelled for the Service of those whose Scene of Action will lie in the polite World, yet is in itself right; and the Traces, though they remain for ever, provided they are improved by better Education, will do no harm; but it is quite otherwise with respect to Girls. There is nothing they can learn of the mean Persons, whose Conversation they first hear, and whose Principles they will imbibe, that can be of the least Use toward their future Behaviour. In Boys, though there is a great deal wrong, yet it is to be got over by Pains, in the succeeding Education, but those Pains must be great: In Girls it is not entailing Labour upon the future Inspectors; but every thing that is wrong upon the Child: It cannot therefore be too carefully avoided. Virtue and Vice
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are the same things, whether they offer themselves within the Sphere of the Lord or the Peasant ; but it is otherwise with the Characteristic of the Women among the Polite. This Delicacy, of which we have been observing, and of which I am about to speak farther, is the Offspring of Courts and polite Assemblies. The Rustic has no Idea of it ; nor, if he possessed it, would he esteem it an Advantage : All about these People is coarse, rude, and gross, and it is a Species of Distraction, to suffer a Child who is at one time to have her Station in polite Life, to obtain the Rudiments of her Opinions in such Company.

You, I thank Heaven, my Dear, are out of the immediate Way of this Consideration ; but there is one of which you are in Danger, and the Consequences of which are just of the same kind, and are altogether as fatal : this is the Conversation of Servants. These are the Two great Rocks on which the early Mischiefs
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are done in female Education ; and those who escape the Danger of one, generally fall into the other. When we trace low Ideas, and indelicate Sentiments in young Women of Fashion (and I wish that were not a Thing too common) we find them all obtained among Servants ; and it is in vain that the Example of the Parent, and the Inspection of the most accomplished Governess, act against Prejudices so early received, and so frequently inculcated.

My Dear, toward the preventing the acquiring of indelicate Ideas, for that is to be considered previously to the obtaining those which become the Sex and Rank of Children of Family ; you are to use two Precautions. To be as careful as it is possible to have good Servants, such as are decent and reserved in their Behaviour ; and have nothing of that Meanness and Rudeness, too common in low People. I am sorry to say it, but the Extravagance of many Families has
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made the Persons of this Character too common in the Quality of Servants. These are to be chosen, my Dear, and none but such as these to be about your Children; and when you have fixed upon these, you are to suffer them to be as little with them as possible: for whatever may be their natural Tendency, they will acquire something of this wrong Turn among the Persons they converse withal. Would you have your Daughters behave like yourself, and not like your Maids? the Way is easy: let them converse with you and your Company, not with the Maids and their's. When Children are kept in Order, all Companies are pleased with them; and with you they will not interrupt that important Affair of Cards, for you do not play. If you would have your Daughters act like yourself, the plain Way is, to teach them to think like yourself; and this which would be a Task, if only taught by Lessons, will come in of itself, when they are suffered to mix themselves among

among your Company and hear your Sentiments; nor is there any Danger of their picking up improper Notions by that Means, because you keep no Company from whom such can drop: or if by any Accidents such did, you would not omit to mention it politely to the Person from whom they fell, for your Acquaintance are Friends. And thus, instead of the Child receiving any ill Impressions from it, the whole Discourse would be a Warning against a like Error; and this not a bare Instruction, but an Example mixed with Precept.

It is easier to conceive what Delicacy is, than to exercise it; but recollect my Dear, what you find passing in your own Breast, and what you most respect in the Conduct of your favourite Acquaintance, and you will not be at a Loss to know what it is, nor to inculcate any more than to have it in Example. I am certain that among ourselves, nothing creates so much Esteem for one another; and I am as

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sure,

sure that, with Respect to the Men, they entertain the highest and nicest Sense of it. You must remember my Sister. She has been dead some Time, but I think you was enough acquainted with her, to esteem her greatly. You must remember that no Woman ever possessed the Esteem, both of the other Sex and our's so entirely; and to what was that owing? Singly and solely to that supreme Delicacy in her Manners. Do not suppose, my Dear, that I mean to say there was nothing else for which she should be valued; she had all the Virtues of her Sex, but those others have possessed perhaps in as great Perfection; she exceeded all in Delicacy; and it was from this that she obtained that universal Character. I remember to have heard her say, and it was for the sake of that Observation I have named her, that she could sooner pardon the Person who let slip a Double-meaning Expression, tending to Obscenity, than one who spoke coarsely and indecently. There are Things she

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used to say, and I in some Measure agree with her, that are worse than this, which is all that can tend toward Obscenity in a polite Conversation, and I allow it. Perhaps, my Dear, you will thus far agree with me, that if you recollect the Conversations with which you have been most put out of Countenance, you will find them to have come from your own Sex, and not from the other ; and you will find that Fault to have been Indecency. I am sure, that when I tax my own Remembrance, I can recollect almost every Occasion of this Kind, to have been from the Terms some Lady has used in describing an Illness ; no Matter what, generally something that shocks the Delicacy of our Sex, in the better Minds confounds them.

As you are to inure your Sons while Infants, to the Thoughts of Honour, so, my Dear, inculcate early into your Daughters this truly female Virtue, Delicacy. I have given you a Caution al-

ready, in mentioning one Instance on which all Women suppose they have a Right to offend. I beg you to begin with your little Daughter, young as she is, in Cautions against that. It is from what they hear while very Young, that their Ears and Tongues become accustomed to this Manner of Speaking, for I am sure far from being Natural, it is and must be at first shocking: Whenever you find her tending but the least toward a Word or an Expression of that kind, check her, and convince her thoroughly how wrong it is. It will become natural to her, thus to fear the least Syllable that tends to this Character; and being accustomed to condemn it in herself, she will, far from taking Example from others, hear it with Abhorrence.

There is a Custom of many People, to let their Footmen be employed about their Children. My Dear, suppress it in your own Family entirely, half the Mischief that happens in this Part of Educa-

Education is from this Source. I have often been in the most severe Passion, on seeing the Manner in which these Fellows, in many Families, are permitted to carry the Girls about; my Dear it is not necessary, and the Consequence is abominable.

Reserve is one of the most amiable Qualities, of which a Woman can be possessed, I mean Reserve towards Men; and it is natural to our Sex: The rude Manner of these Persons first take off the Horror; and she who has been used, while a little Girl, to have the Hands of a Footman (I am sorry and ashamed to say indecently) about her, does not when she is a bigger, start at the decent Touch of a Gentleman. This, my Dear, is wrong. Under the Name of Delicacy, I would include that honourable Reserve, which is so fine a Part, although so rare a one, in a Lady's Character. You have heard me already mention my dear Sister on one Occasion, I shall introduce her on another;

other ; for who can be so proper to be named in a Discourse, on what is delicate in Woman, as she who was the Pattern of all Delicacy. I do believe the Hand of any of the other Sex never, unless by Accident in a Crowd, touched her Cloaths. Those who did not know her, would be apt to call her Prude on this ; and if they heard she died unmarried, would add the ridiculous Term of Contempt, Old Maid. They err ; although the most reserved among her Sex, she appeared the most free and open of all Women. She knew, none perhaps ever knew so well, what was Right and what Wrong, and she exactly knew how far to go, and where to stop.

Of all People she was the most free, the most chearful, and friendly. She would laugh more than any of the Company, and she never looked grave at a Speech or Action which did not deserve it ; for instead of seeming prudish, those who did not know her, were often tempted

ed to be more free with her than any other Person ; but if a Man laid but his Finger on her Apron as he spoke, she drew away. I never saw her rude, or affectedly reserved on this Occasion ; nor indeed, could she appear so, for her Reserve was natural, and she had the greatest share I ever saw of natural as well as acquired Politeness. I have seen her draw back many Times ; and at length, if she was not understood, for that very Delicacy which made her do this, rendered her Manner of doing it most gentle ; I have seen her remove from her Place, and walk or make an Occasion of going to the Window, and this several Times before it was regarded. The Confusion of the Man who had occasioned this, was a sure Prevention of his ever offending again : And I remember a Lover, who if he had lived, probably would have been her Husband, used to call her the sensitive Plant : The Vegetable that draws away from the Touch. I have heard many Women complain of the Fami-

liarities their Lovers took, as unpleasing to them ; but this is a Method by which all have it in their own Power to prevent them, and they may be assured of it, that while they do so, they will increase the Esteem, and even the Passion ; for though there may be Men who pretend to love Freedom, taken by the other Sex ; yet you may be assured, that in their Heart they applaud that womanly Reserve, and modest Deportment, which declines them all.

You will say it is early to name the Conduct which young People of our Sex ought to observe towards their Lovers, with Respect to your Family : I don't wonder that you think so, for it is so : but I wish you get the little Lady, your eldest Daughter, to continue long in such an Opinion. The Girls of this Age are earlier full of Thoughts of Matrimony than becomes them ; and I think nothing is so great an Offence against

gainst that Delicacy, which I am recommending; and if one examine the Matter thoroughly, we shall find that the Source of this is in their earlier Education, so that I am more than you might have imagined in the very Course of my immediate Purpose.

We are surprized, and we are sorry to see Girls so early thinking of Husbands, but one should remember, that it is to ourselves they owe that Propensity; we have been used to remind them of it continually, and that at an Age much earlier than that in which they talk of it. From their earliest Infancy the most favourable Word we can say to them is, you are a good Girl, and you shall have a Husband: if you don't do this, you'll never be married, and the like: and perhaps you would find it hard to pick out a Girl of five Years old, in any Thing above the Peasants Situation, who would tell you she must be a good Girl, that she may have a fine Gentleman and a Coach.

We know the Effect of Principles imbibed thus early, and we ought to tremble at the Consequences ; they continue the reigning Opinion for ever. We cannot wonder that a Child, who hears a Husband named as the greatest of all Rewards and Encouragements, thinks a Husband the finest thing in the World ; and is fixed in this Opinion from her earliest Infancy. And as these are the Doctrines she has imbibed from her Parents Conversation, it is not a wonder she never shakes them off afterwards. What is it that she hears as she grows more up ? her Mother, at least it is so with the Generality of Mothers, being fond of retaining some Character of Youth, and supposing this great Girl, the greatest Obstacle to her being allowed it, talks of having been married earlier than she was ; People naturally count the Age of the Mother from that of the eldest Child ; here is a Girl of eleven Years old, the Mother must have been eighteen when she married, so they say,

say, and the Calculation is very fair, for in spite of their Pretences, very few marry earlier, forty in fifty later: eleven and eighteen is nine and twenty, and, supposing Miss to be born a Year after the Marriage, that is thirty. Here is thirty very fairly counted: but what Woman, my Dear, will bear to hear of thirty, while she makes any Pretence to Beauty. Your Girl, who is twelve, would in this Manner make you one and thirty, if your eldest Boy, who is, I think, two Years older, did not make you two more. You are not of this Stamp, my Dear, but allow two more than this necessary three and thirty, having been twenty when you was married: but you are as sensible as myself, how very few will allow it. Six and twenty is the most any Woman will own, who is called handsome; and while the Girl of eleven is always putting People in mind of the Computation, the Mother has no Way of breaking in upon it, but saying, she was early married. Listen to the

Women between thirty and forty, and you will find a third Part of them married, according to their own Account, at fourteen : Enquire how many are married at that Age now, you will scarce meet with a single Instance of it. Believe me, my Dear, the Women twenty Years ago were not married any younger than they are at present, and it is only this Affectation of a Youth they have not, that makes them pretend to it, but while they think the Consequence is only trifling, it is fatal : if it only makes themselves contemptible, it is Destruction to their Children. Yours will not hear the Folly from you, my Dear, but that is not all the Care that lies upon you. They will hear it from others, from Ladies, who visit you, or from the Mothers of those Children they are acquainted withal, and it will be your Duty to inform them otherwise.

That Reserve which is the genuine Offspring of the Delicacy I am so strongly

ly recommending, is a Thing which all hold valuable, though so few practise it truly. While the Lady, who is thirty, sinks four or five Years of her Age, by antedating the Time of her Marriage; she, perhaps, finds it necessary to be silent concerning the Length of Courtship; but others, who have not that Consideration for the suppressing it, if true, have always a Pride in speaking of the tedious Sollicitation. In one Family your little Daughter will hear of a Lady married at fourteen; in another, she hears an Account of a Courtship of three Years, and she has heard you speak of an Husband, for I am afraid you have given into this common Error as a Matter of Encouragement and Advantage. Put this together, for, depend upon it, she will put it together, and your Girl of eleven Years old, thinks she is at a time of Life to be courted. She has heard, for that is another Fault, that all Parents are apt to curb their Children's Inclinations. She thinks therefore it is
Time

Time she should be courted, and that it will be prudent you should not be informed of it. Can any Thing be more fatal ; she is accustomed to hear that Parents are severe on these Occasions, and she has heard of so many Escapes, and Acts of Disobedience that have been forgiven, that she thinks of nothing but escaping, and being pardoned.

In this Manner, my dearest, are half the young Girls of this Time ruined : they are taught to listen to Courtship much earlier than they ought ; they are taught not to ask the Advice of Parents, and they have no Knowledge of their own : What is there for them but Destruction. You will find I have not wandered from the immediate Business of these Letters, though you would be apt to think at first I had, and you will not say that the Cautions to be implanted in Girls, how they are to treat their Lovers, will come so much too soon for yours. You see, my Dear, the Effect

fect of too early bad Principles. I have been already saying at large, that the first which are impressed, remain for ever, and you see how careful, you ought to be of these first. Here lies the great Error which ruins half the young Women in Town. They are told, when young, of a Husband as the finest Thing in the World; why are they not told at the same tender Age, that the finest Thing in the World is the Esteem of their Parents? They would believe one as readily as the other; and the good Principle would take as deep Root as the Destructive. My Dear, I beg you to attend to this important Matter in time. The Fault is general; see that you avoid it. You have one Girl of three Years old, her Heart and Sentiments are now your own, and will be just what you please to make them: Take Care to instil into her Mind the earliest Principles of Delicacy; and teach her to look upon the greatest Reward that can attend her Actions, to be the obtaining by them
your

your good Will. I have observed to you before, my Dear, that in the tender Minds of these Infants several Principles cannot be established at the same Time, for they will confound one another. Necessity reduces the Quantity to one, and that ought to be the most important. At the same time we are to observe, that the most familiar and easy, are the most proper for their tender Capacities, and that none can be so likely to take Root effectually, as those who are the most countenanced by succeeding Observations. Now the most important, and the most familiar Sentiment that can offer itself, with Respect to an Infant, is, the Value it should set upon the good Will and Approbation of its Parent; and this is, of all others, the Sentiment which will be most universally countenanced and supported by all that the Child hears afterwards. Here is therefore a single Sentiment which has all the Characters required for establishing in a Child, and which will have all the good

good Effects that can be proposed; which Virtue authorises, and which Experience will support: let this be established therefore, my Dear, in the Place of that destructive and foolish Thought of an Husband, being the greatest Good that can be obtained by a Woman: This will answer all its Purposes, and instead of its Disadvantages will bring on many Benefits: This will lay the Foundation of Obedience, on which the Success of all the rest will be built; and instead of perverting the Mind will prepare it for every thing worthy and honourable.

Now let me speak as fully with respect to your elder Daughter: She is at an Age when an Offer of Courtship would be monstrous; and yet she is at an Age when, Thanks to her Instructors, you may be sure she will begin to think it fit some such Thing should be offered to her. You have to undo much of what has been done; and though this be perfectly necessary, yet it is very difficult;
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for I know nothing so hard as rooting out established Prejudices. It is your Business now, my Dear, to represent Marriage to her as the most hazardous of all Engagements; and you need only turn her Eyes upon her Acquaintance, to shew her, that, in general, it ends very unhappily: But she may well say to you, 'Madam, I have been always used to think an Husband the greatest Benefit that can accrue to a Woman: From my Infancy I have been taught to believe so; for it has been the Reward proposed to me for doing well; and how am I now to acquire a new Set of Opinions.' This will be the Language of her Heart, you may depend upon it, my Dear; though I hope she will have more Reserve than to speak it so plainly. It is your Business to convince her of the Necessity of changing those Sentiments which she had adopted when a Child; and you will not find it easy: The Difficulty, and, possibly, the Danger, which may attend this, must double your Care with respect to
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the little One, that in her both the Difficulty and Danger may be prevented; and you may manage it so, that the Instructions you give to her, being always delivered in the hearing of the other, may serve as Lessons for both, and strike deeper into her Mind than any thing you could immediately direct to herself.

When you have convinced her that about twenty, and not about ten, is the Time for Women to hear Addressess of Love; when you have taught her that it is Artifice and a mean Dissimulation which have deceived her into an Opinion that many of her Sex have been married a great deal earlier than that; and when you have shewn her by the ill Success of headlong Marriages that Children are no proper Judges for themselves in Things of that Importance, it will be a Time to speak to her upon this happy Reserve which I have been dictating and which I have been praising. She will find it the Child of that Delicacy which you have incul-

inculcated already, but which you cannot press too much or too generally upon her; because it is the true Character of her Sex. She will find that is better to have the Esteem of one Man of Sense and Worth than the Flattery of a thousand Fools; and she will know that this Esteem is all she can, in Prudence and in Modesty, wish to have for some Years: This she will learn now: As she grows up she will be taught by the Success with which she has seen the same Virtue practised by you, and by the Effects she has perceived from it in regard to herself, that as it is the greatest Quality a Woman can possess, so it is the greatest Recommendation to the Esteem and the Favour of all. She will pity, for she will have too much Humility to despise, and too much Goodness of Heart to triumph over any body, but she will pity those who, by being too free, forfeit that Consideration which they are solicitous to obtain and to preserve: She will find that the very Means they use pervert the Intention; and that

as she, instead of suffering the greatest Freedoms, declines the least; her Reserve will be understood as it is, as the Child of Virtue and Modesty; and it will create Esteem in those whom others, in vain, attempt to inspire with Love from an opposite Carriage.

My Dear, I am as great an Enemy to Prudery as you can be; but where is the Necessity of running into any Extreme? Prudery is the Excess of this good Quality, and all Excesses are bad; but while we continue in the Mean all is right. Let Reserve be the Product of Prudence, and it will be always becoming; those in whom it shews so ill have it arising from Affectation.

It is in this great Instance that Delicacy is most of all honourable, and is most of all useful to the Sex: It is, indeed, in this the greatest Ornament of which a female Character can boast: but
why

why should it be confined to this? Indeed it cannot. That must be forced which exerts itself only on some particular Occasion; to be natural it must be uniform and constant: and were it only from this single Consideration I would think it worth while to inculcate it early, and to recommend it universally. There is no Incident in Life under which it will not disclose itself with a peculiar Grace; nor can there be any Part of a Female Life from four to fourscore in which there are not innumerable Occasions of exerting it.

Delicacy would forbid, if Prudence did not forbid it, the inculcating a Notion of an Husband into the Minds of Infants; and it were well that this were had recourse to on a Point in which the other has failed. My Dear, consider the Advantage the Boys have, in this Respect, over the unhappy Infants of our Sex: When they would encourage them, the Point

Point of Praise, and the great Good proposed to them is, that by doing what is right they will act like Men. This is the Thing that is set before their Eyes as the greatest of all Benefits and Excitements to worthy Actions; while this dressed Baby of an Husband is proposed to the Infants of our Sex. You see the Difference of the Principle, and you see the Effect in their Lives: You see Youths aiming to be Men by acting up to what they see in Men: You see Girls full of the Idea of Woman from the Expectation of Courtship. The Address, come from whom it will, is sure to be well received, because it is the Stamp and Character of Woman: But what can be so idle, what so rash as the giving this great Means of Countenance to what is almost sure to be unworthy of it? My Dear, to sum up all in a few Words, give your Children Health by Air and Exercise; preserve it to them by Temperance; and prepare them for the Pursuit of those Things

Things which are worthy in their future Lives, and for the Distaste to those which are unworthy, by inculcating Generosity of Sentiment in your Sons, and in your Daughters Delicacy. Let Shame and a Dread of your Displeasure stand in the Place of Punishment; and let the Reward of every worthy Action be your Favour. Find Means to make this desirable to them in the greatest Degree: There are a thousand Ways of making it so: and let them be influenced to Good by that Consideration which will always make you the Judge for them of what it is that is so. It was much that I had to write to you on these Subjects, but I have written it all. Adieu! Do not think me impertinent; and consider before you determine against my Opinions in any thing, for you may be assured I considered before I gave them. My Dear, adieu!

Your most affectionate.

L E T T E R

LETTER X.

*On the Methods to be pursued with respect
to Education.*

MY DEAR —,

YOU are not ignorant that my great End, in this long Correspondence which I have held with you, was to speak of the Method I would recommend in your Children's Education. It would have been easy to have fallen abruptly upon this ; and very easy to repeat the good Things that have been written and said about it : but it was not my Intent to be useless or impertinent. I doubt not but you have read what has been written on this Subject ; and it would be idle in me to tease you with a Repetition of what you so well know : I doubt not but you have also considered it thoroughly ; but that is no Reason I should not give you my Sentiments concerning it. You will be pleased when you find them cor-

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responding with your own, and you will have the more Resolution to put them in Practice. Beside, when two People think attentively upon the same Subject, they will agree in many, perhaps, in all Things which they determine concerning

but much will occur to the one which has not come into the Thoughts of the other. This is the sole Cause of my writing to you these Letters : I doubt not but what I shall say, as well as what I have said, will confirm you in your old Opinions. But, perhaps, also it may be a Means of starting some new ones, concerning which you will determine whether or not they are as I suppose them.

Those who set about the Education of their Children before they have taken the proper Care to establish their Health and form their Sentiments, scatter the Corn upon untill'd Ground : The Seed Time may have been well observed, and the Grain select ; but they must expect but an

an ill Harveſt : It will be ſtarved, or it will be over-run with Weeds. It will ſtrive to ſtrike Root in vain in the un-broken Ground, or when it ſprings up, that will be irregularly and among Thistles. The Field of the Mind ſhould be prepared, and when that is done as it ought, there will be no Doubt of an Encreaſe.

This I have attempted to do, my Dear, in the ſeveral Letters I have already written to you : be yourſelf the Judge whether I have done it properly. I pretend to no other Advantages over you in the Point of Knowledge more than that I have had a longer Experience ; but that is ſomething. Take no Part of what I have ſaid upon the Credit of its having come from me, but examine it yourſelf ; and as it agrees or diſagrees with your own cool and deliberate Thoughts, accept or reſuſe it.

I have said enough on the necessary Preparations for an Education, and shall speak as freely upon the Subject of Education itself. But before any thing is said of the Manner of giving it, there is one Point to be determined, which is, the Place where it shall be given.. This is a Point that has occasioned much Consideration, and much Dispute; but I shall be very short upon it. The Question is, Whether your Children shall be educated under private Tutors at home, or shall be put to Schools. Were your Fortune strait, the Answer would be very plain, that the cheapest must be preferred, whether it were the best or not; but this is not the Case with you: It is within the Compass of your Affairs to do which you please; and, therefore, Reason, and the Propriety of Things alone are to determine. As to your Boys, I am very well acquainted with the Advantages of a School Education; the

the Freedom it gives to their Manners, the Acquaintance it leads them early into with the World; and the Friendships and Connexions it gives Birth to, which may be often useful. But while I am sensible of all the Advantages, I am also aware of the Mischiefs; and they are so great that they vastly over-balance the other. It might be at one Time a Dispute, Whether a School or a Home Education were the best for Boys: but that must have been when the World was less wicked than it is at present; for now there can be none. The debauched Principles which the Generality of Youths acquire so early, and which they propagate so strongly and universally at Schools, are such, that it is Destruction to be mixed among them, and in the Way of Mischief. I am clearly, and against all Considerations, for the bringing up your Sons at home. I suppose they may be instructed as thoroughly in *Latin* and *Greek* there as any where else; and if it

were otherwise, I do not think the Advantage that might be gained at a School at all comparable to the Mischief that must attend such an Education. I may possibly set the Advantages of the learned Languages too low, for I do not understand them; nor do I remember to have seen any great Effects of them: but, be that as it will, were the Children mine, I should certainly think their Hearts a first Consideration; and should rather they were left a little less finished in the Heads than that these should be spoiled. A sensible and a good Man in your House will be sure to form their Manners while he instructs their Genius and Imagination; and under such Assistances given, where you are in the Way to judge of them by the Effects they produce, I make no Doubt to see them, instead of Profligates and Rakes, good Men and sufficient Scholars.

This is palpably and determinately my Opinion with respect to the Education

tion of your Sons: As to that of your Daughters, I think a little differently. I do not suppose that Vices and the Seeds of Vices are crept into the Schools for Girls, as they notoriously are into those for Boys; and, therefore, I would not have them quite neglected: But though I see their Innocence and their Use, I would not be for purchasing the Advantages at too great a Price; and I must tell you, my Dear, without a Compliment, that you would pay too great a Price for all the Good that could be obtained for them there, if you sacrificed to it the Assistance of your own Advice and Example. You are very happily situated near one of the best Schools in the World for young Ladies: my Advice is, that both your Children go thither, but that neither of them be fixed there: Your Servant can attend them thither, and attend them back at the necessary Hours; and they will thus have all the Advantages that can attend on good Instruction and

Example; and they will also have your own guiding Hand upon them, to say what they have been told, and what they have seen is right: And this will be the greatest Sanction.

Your own Lessons of Information to them, will also gain a new Force from all that they see there; and Home and School will be mutual Assistances to one another. All that you advise (for as much as possible I would have a Mother avoid the Air of Command in speaking to her Daughters) they will find inculcated there, and they will pay the more Regard to your Admonition, when they see it authorised by Custom and Example; as they will attend with a new Submission to the Injunctions of their Instructor there, when they remember that they are supported by your Authority.

They will see here, that Obedience, that Decency, and that Delicacy too, which you prescribe to them, practised by
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Numbers, and always creating Respect. The Example will have the Force of a thousand Lessons, and will imprint in their Imaginations, what it is so much your Wish, should have always in their Memories. They will thus have all the Advantages that can attend a School Education ; and with it all the Opportunities of improving themselves, that arise from a Communication with the World. To be at School is well, but to be altogether at School is dangerous. The Governesses acquire a peculiar Air from their Office, and it is indeed fit they should have it ; and Children are such very Mimicks, that they will be apt to imitate it : But this is very much to be avoided. The Looks of demure Gravity, which become a Woman at the Head of a School, would be intolerable in a young Lady come into the World ; and yet I am certain, that I read in many genteel Faces, a Look the most disagreeable in the World, that is caught there.

I would converse with my Children, my Dear; as rational Creatures; and I would by that form them early for the Conversation of others, and accustom them to judge for themselves, and not to suppose every thing excellent in all its Parts, that on some one Occasion is proposed to their Attention. Home, in this Case, should be the Place of reading Lessons upon the School. I should very early observe to the Children, that what they saw so agreeable and amiable in the others at that Place, was all the Effect of Obedience to proper Instructions; that to please and to be esteemed, they must observe every thing their Governess said to them; but that while they attended to her Words, they were not to regard her Air or Manner. I should add, that they are not to despise this any more than they were to imitate it; but that it was very proper for the Mistress of a School, though not at all proper for a Lady, and that

that they must look up to Ladies for Examples of what was proper in that respect.

They would be thus early taught Obedience to their Mistresses, and that without what is so common an Attendant on it, Admiration. They would be taught a Respect for their Instructions, without endeavouring to behave like them. I know you will agree with me, that a Manner is of the greatest Importance, and there is no way that this can be acquired, but by Conversation with the World. Children adopt their Notions of what is proper, and what is becoming very early; but they always adopt them; for they have nothing of this kind natural. Nothing can fall so readily in their Way, as the Deportment of a Person whom they are taught to respect; and there is no Way to avoid their taking up something thence, but the giving them some better Model.

When your Daughters have been taught at School, to behave themselves like good Children, you will shew them at Home what it is to be Women ; you will point out to them, among the Persons of their own Sex, who visit in your Family, which they are, who are most, whilst least worthy to be looked upon as Patterns of good Breeding, and a genteel Deportment : You will strengthen every Precept they have been taught at School, by shewing how a Conduct conformable to it becomes the grown Persons with whom they converse at home ; and when you have pointed out to them, which of all these is most worthy their Attention and Imitation, you will shew them what is wrong, even in this excellent Character, for no human Character is without something amiss ; and they will be most apt to copy this in a Character recommended to them for their Imitation. The Faults of a good Deportment are unluckily always the most conspicuous Part in it.

You

You will thus, my Dear, make School and Home a Relief, and an Assistance to one another, with respect to your Daughters ; and you will form them by the joint Advantages of both, better than it could have been effected by either singly : With regard to the Boys, no Good can be done them at School, which they may not have as effectually at Home ; and there is nothing to be added to their Scheme of Education under a good Tutor, and in a genteel Family.

It would be ridiculous in me to pretend to prescribe any thing with respect to the Education of the Boys, so far as it regarded their Learning, nor am I about to do it. You are a Woman as well as myself, and as little able to judge of the Proficiency they may make. All is to be trusted to the Gentleman who has the Care of their Education ; and therefore you cannot be too careful in the Character of the Person you fix upon.

You

You are no Judge of his Qualifications, so I would have you take the Advice of some learned and ingenious Person on that Head : But, my Dear, you are qualified to be a Judge of his Manners, and if any Thing in those, or in his Temper, appear disagreeable to you, I would have you part with him, although recommended by the dearest Friend you had in the World. This may be done genteely, when it is necessary, and so much is due not only to the Recommendation, but to the Character of the Person ; for none but a Gentleman is at all qualified for such an Office ; but when there appears the least solid Reason for the doing it, let nothing prevent its being done. Your Girls are happy that they have a Mother ; your Boys have no Parent of their own Sex, their Tutor therefore must be this to them : And truly, no Care can be too great in the selecting a Person, whose Office is to be of such vast Importance.

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Although I do not presume to meddle in the Matters of their Learning, for I am neither capable to do that, nor if I were, would it be proper in these Letters, which I am not writing to instruct a Teacher, but to caution a Parent ; yet I may on that Principle be allowed to consider the Manner in which it is done, and give you my Thoughts on a Way in which it might be effected better. I have often considered with Sorrow, the Averseness with which Children universally learn the Languages, and the other Accomplishments which are to come from the Instructions of the Tutor or the School-Master ; and at one Time I used to look upon it with Surprize. When I have seen the Labour and Assiduity, with which the least of them have applied themselves to their several Diversions, and the Backwardness they have all (greatest as well as least) been brought

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to the Study of their Books, I have been ready to accuse Nature of some Fault: But they see only a short Way who do this. I have seen a little Fellow, who could scarce go, travel from one End of the Court-Yard to the other, twenty Times successively, to bring together all the loose Stones he could find, and lay them in an Heap in one Place; and I have observed one somewhat elder, employ as many Days in making a Chain of Cherry-Stones, as would have made a great Advance in some useful Study; the Affiduity with which he has collected the Materials, the indefatigable Labour with which he has whetted each of them down on both Sides, and by Degrees has prepared all the Links of this useless Play-thing, have astonished me; and when I have seen him blush, and set himself to Work again, with a new Violence, on seeing the Chain of some Play-Fellow, twenty Links longer than his own, I have observed the Principles of Emulation,

and

and Glory in him, in a Light that have made me regret the improper Application.

What can we desire more from Nature, than Industry and Emulation, toward the Attainment of the greatest Things : Why is it then, that these are not exerted where they ought, but that the Child, who will undergo all the Fatigue of a Peasant's Labour in his Play, will not be brought to take any Pains in the other Matter. It is because these Things are his Play, and the single Circumstance of making the other Tasks and a Duty, is what destroys his Attention to them. We all love Liberty, and hate Compulsion ; we find this natural when we are grown up, and we may be sure, being natural, it is also in Children. We are therefore, if we would succeed in their Instructions, to take off this Constraint, and I am sure it may be done.

Let

Let us pursue the Consideration under the same Form in which we stated it. The making a Chain of Cherry-Stones, and the understanding a certain Quantity in some new Language, are certainly both Things of Labour and Attention; but the making the Chain is the greater Fatigue. Several Boys may be engaged in the Matter of Learning, as well as in this of Industry together; and there will be the same Advantage from Emulation. The Consequences are all in Favour of the Learning, for the Play-Thing is quickly broken or lost; but the Attainment of the other Kind remains in the Mind for ever: and as to the Bawble while it lasts, no Body regards it; but the other will be observed by all Persons, with Pleasure and with Praise.

These are Reasons greatly in Favour of Children's Application to laudable Attainments; and the single Circumstance against them, is their being made a Task.

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I am certain, an ingenious Tutor may find the Means of making them a Pleasure, by making them a voluntary Act, and a Play : And nothing more than this is necessary to their making a Progress of a very different kind in them, from what we see. Things naturally disagreeable often recommend themselves by Practice ; and I am sure, my Dear, I could name many, and your own Recollection would confirm all I should say of them, which are in their own Nature very agreeable ; and yet, which because they are our Duty, or are expected of us, torment us. It would look like a Reflexion upon the World, and I am sure I do not mean to be satyrical, if I should say, that the Pleasure which two Persons who love one another take in their mutual Conversation, and all the Idlenesses of Affection, before they are married, becomes rather a Fatigue afterwards, at least on the Husband's Part ; yet, I am much afraid this is true. If it be, there cannot be a stronger Instance of that general

neral Assertion I have been making : For certainly, far from meriting his Fondness less, every Woman takes Pains to deserve it more after she is married ; and if all this Dalliance and Courtship be painful now, which was before the sole Pleasure of the Person from whose Mouth it came, the Reason can be no other but that it is now a Duty, and was then a voluntary Action.

Beside this Sense of a Duty, and a Task which I would have quite taken off, from a Boy's Learning ; and which I am sure might be so ; there is another Method I would take of managing it, that should prevent its being disagreeable. Certainly, this may one Way or other be done entirely, for the Thing in itself is not disagreeable ; nay, beyond a Doubt, it is more agreeable in its own Nature than many of their Diversions. The first Method I propose to take off that Hatred which Children have for Learning, is you see to prevent its being a Task, or Imposition,

Imposition, or a Duty. The second, which I am now to name, is that they are never loaded with too much of it at a Time. For this I am sure there are a thousand Reasons. In the first Place, if they read only a little, they will remember that little distinctly and perfectly, which is better than their having a confused Remembrance of ten thousand Things at once, from their having been obliged to take in too much. I am for judging of others by what I find in myself; and I would not exclude the Thought of Children from the same Method. I know that if I only read two Pages of a Book, I shall remember what it was that I read two or three Days afterward; whereas, if I have gone through many Pages, all stands confused in my Memory; and I have a just Sense of nothing. Many read a vast deal to little Purpose, those who employ themselves this Way to most Advantage, read but little. I have often smiled at People, who to create an Opinion of their being good

good Scholars, have talked of reading eight Hours a Day. Those who profit do not pore over Books, but the most Judicious allow so little Time to it, that one wonders when it is they do it.

I shall please the Children by such a Doctrine as this, and I shall please their Instructors; but these are little Considerations : I shall, if it can be brought into Practice, do Good where it is so much wanted, and I beg the Trial may be made in your Family. But I shall carry the Matter farther than I have yet done. I shall not only be against compelling Children to drone a great many Hours together on a Book ; but I shall be against the suffering them to do it, so long as they may often desire. I can recollect many Instances of myself, having been engaged in Things not the most agreeable in the World, in their own Nature, yet I have been loath to leave them when called to Dinner, or on any other necessary Occasion. Let us have Recourse to the most familiar Instances,

Instances, for they are the most natural and the most to be depended on. Remember, my Dear, your own Sentiments on such Occasions. I do not know that Needle-Work is in itself of any Pleasure, nay I can remember when I thought it a great Task, and an Hardship to be compelled to do it; and so I doubt not, do you, for it happened to you since. All the Time that it was imposed upon us as a Task, we thought it disagreeable; but as soon as we were permitted to do it, or to let it alone, the same Thing became a Pleasure. I cannot tell why we should now think it an Entertainment, yet I can very well remember, that I have a thousand Times been unwilling to be called from it on any necessary, or even pleasurable Occasion. I have had a Mind to finish this Side, or to get to the End of that Row of Stitching; and having been torn from it against my Will, I have returned to it with a great Pleasure: Which I cannot find to have any other Foundation, than that of having
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been led to it voluntarily, and taken from it before I was tired of it.

Now, my Dear, will not the same Sensations which we confess in ourselves have Place in our Children; And is it not possible to manage their Instruction in such a Manner that it may appear voluntary to themselves as well as our Work? I am convinced it may be done, and I am perfectly satisfied of the Advantages that will accrue from it. A Boy will have as much Eagerness to get to the Bottom of a Page, as a Woman has to come to the End of an Hem, or the drawing up of a Parcel of Gathers; and if he be purposefully taken away at the middle of a Paragraph, he will be impatient to return to the Book again to finish it: Being never cloyed with his Book, he will always have an Appetite for it; and, I am certain, there will be all the Industry thus employed about it, and an hundred Times as much Emulation as there is in the Matter of the Cherry-Stones.

You

You now see, my Dear, what it is that I would recommend; and I think I see very plainly and easily how it may be brought about. Instead of appointing such and such Parts of the Day for the reading over so many Sentences, or getting by heart such a Number of Lines, I would have the Tutor watch the Opportunities of the Children being most in Humour for reading; then he should engage them to it by the Pleasantness of some well-chosen Story: and he should give so much Applause to the doing well, and make it be such a Recommendation to your Favour, and to all kinds of proper Indulgence, that when the other sees the Consequences, he may be eager to claim the same Merit: They will begin an Emulation which shall do best; and unless the Appetite is pall'd by cramming them against Inclination, and against Nature, it will continue.

When the Attention has been awakened
by the Circumstances, and the Mind
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pleased with the Conclusion of the first short Story, the next may be longer, and the Tutor may have marked beforehand that Part of the Relation where it is most interesting, and there break off for that Time. No Matter that the Child is ever so eager to go on ; the more of this Eagerness he has, the greater will be the Advantage of breaking off, and he will return to it with the more Appetite from his Play. When that has tired him, he should have Permission to come to his Book, as a Relief and Refreshment ; and being once established as such, he will continue to see it in that Light. If on any Day one of them be quite unwilling to read at all, let it be omitted, rather than have the Appearance of a Task ; and on the next let Artifice, rather than Persuasion, be employed to bring him to it. Let the other be induced to apply to his Book, and let him be distinguished with particular Favour for doing so : The Loiterer will wish to share his Indulgencies, and he will see the Means by which they are obtained :

tained: He will therefore solicit them, and that will succeed well as his own doing; which would have answered no Purpose, if the Effect of Constraint. Beside, there will be a wonderful Difference between the Advantage of an Application which is thus voluntary, and one that came on force. In the latter he would only have gone thro' so many Lines as had been imposed upon him by way of Task, and his Mind being averse, he would have reap'd little Advantage from it; but when it is his own Act, and comes from a Sense of the Favour he will obtain by it, he will know that it is necessary to understand, as well as to read or to get by heart; and if he have any Ambition, a Thing few Children are without, he will take Pains to outdo in this Respect his little Rival, and shew a superior Claim to Favour and Distinction.

Pleasure alone may have been, after a Child is taught its Letters, the Beginning of its Attachment to Reading; but

after that it is this Sense of Praise, and this Spirit of Emulation, that must be the Agents. These will answer all the Purposes of dull Imposition and harsh Tyranny ; and Praise and Reward, well managed, will always supply the Place of the ignominious Rod, to a thousand times the Advantage.

The Love of Reading is to be begun with *English*, but it is to be carried on to other Languages : In the first Attainments of which there is nothing of Pleasure ; but there is Curiosity, and there is Ambition. These are to be taught also by a little at a Time ; and the Conversation of the Tutor, while the Children are walking with him, or at their Sports, (during the Intermissions,) is to explain, enforce, and ingraft that little thoroughly in their Memories. This would be impracticable if a great deal had been read, but with a few Lines it will be easy : and of this I am certain, that it is no Matter that the Advances are slow here, they are certain ;
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and tho' the Hill be high, and the Ascent steep, he will be sooner at the Top whose short Steps never slip, than the rash Climber who scampers from Rock to Rock, and never regards that one Step throws him down farther than twenty will raise him.

The first Lessons in these Things are the most difficult and unpleasant; perhaps, indeed, they are the only Part that can be truly called unpleasant. In these, when there is no Pretence of Amusement, the whole is to be left to Emulation; the little that one advances must be used to spirit up the other, and by this Means they will be rendered mutual Assistances to each other.

When a very little Advance is made, the Understanding begins to act, and the Undertaking becomes greatly more easy than when it was wholly the Work of Memory: and by Degrees, Curiosity to know what is next, leads the Way to Pleasure. I am convinc'd, that when

considerable Advances have been made, the Pleasure is very great; for tho' I have no Knowledge of what is written in the Books which are in the learned Languages, yet when one hears all Persons speak well of them, it is certain they must deserve the Praise; and their own Worth, under the proper Conduct of a Tutor, will certainly recommend them, against all the Pains that may be necessary to become Masters of their Expression. Thus, my Dear, it appears to me, the Education of Boys, in that great Article their Learning, might be managed with a new Advantage. I do not suppose myself certain of being in the right in this, but I would advise you to propose it to the Gentleman who has the Care of your Sons. If he should object to it without giving his Reasons, you may depend upon it he is a Pedant, and a Slave to Custom. If he urge any Reasons, you will be able to judge, as well as himself, whether they have Weight; and if you doubt your own Opinion, tell me what are his Objections,

Objections, and let me justify what I have said: Perhaps I have not spoken enough thoroughly to explain myself, but I would not willingly be tedious where it is *necessary* to be long.

Your most affectionate.

LETTER XI.

Concerning the Classick Authors.

MY DEAR —,

I Am pleased extremely that so good a Judge of what I proposed, in regard to the instructing your Sons in the learned Languages, approved of it: Of his Reasons which you relate, some are very strong and clear; he sees much farther than I had Opportunities of doing into what myself proposed; and I shall have the better Opinion of my own Thoughts as long as I live, for finding them countenanced by such a Person.

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What he adds with respect to the selecting only of certain Passages in the Books which are used at Schools, for the Instruction of his own Charge, astonishes me; but he has Judgment, and will not on such an Occasion say any Thing but what is right. I had always looked upon the Stories of the Heathen Gods, as they are called, as frivolous and trifling; but I had never supposed them infamous and dangerous as they are. As to the Books so much spoken of, it was impossible for me to know that such Things as he mentions were contained in them; and I can hardly think it ingenuous in those who extol them so highly, that they do not also fix upon them this Brand of Infamy.

I had supposed that beside the Advantage of that Knowledge of different Tongues which becomes, and is expected of a Gentleman, the Youths who read these Books had their Minds furnished by them

them with the noblest Lessons of Morality. I am sure such Parts as I have seen quoted from them are of this Character; and they excel, even in my Opinion, who can only read them in the Translation, all that has been written of later Time. But, good Heaven, how is this! can the same Authors write so variously? Is it possible, that *Horace*, whose Sentiments of Honour and Virtue I have so often admired, can be the Patron also of Lewdness and Debauchery; and even speak, without Offence, of Crimes that are too unnatural to be mentioned. I should have supposed this impossible, but if it be the Case, as however strange it appears to me, I have no Doubt that it truly is, now this Gentleman mentions it so seriously; nothing can be so proper, nay, nothing can be so necessary, as the Practice he mentions of selecting only such Parts of them as tend to inculcate Virtue; at least such only as are innocent. I think it a great Reproach upon our Schools, that there are not Books printed purposely for the Use

of the Youth there, which should have all the bad Passages omitted. I would not have Youth be allow'd an Opportunity of looking into such Things, even tho' they were not made necessary by their being set as Tasks. My Dear, I beg of you be perfectly advis'd by the good and judicious Person who has propos'd this ; let him select the proper Passages for your Sons to learn : It is much better they should be ignorant of some Part of the most elegant Writings in the World, than that by reading them they should have their Minds poison'd by infamous Opinions, which they will be naturally taught to hold in some Reverence, because of the Respect they have been ordered to pay on other Occasions to the Names of those Writers in whose Works they stand.

I have spoken very freely my Sentiments before, upon the Subject of the debauch'd Principles and abandoned Lives of Youth in great Schools, but I did not
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then know the Reason. After this Account of the Books which they are taught there, I can no longer wonder at it. They read these Things among Sentiments which they are taught to approve, and is it a Wonder that they approve them? I cannot think Virtue can be expected from those in whose very Instructions Vice is mentioned with an Indifference, which amounts to very little less than Applause.

I am ashamed of the Weakness of those great Authors who could represent Deities as they have represented them; but the Influence is obvious which they must have on Youth, and we see it in their Practice. A Boy reads at School, that *Jupiter*, the greatest of all the Gods of those Times, was a most debauched Person, always in Intrigues, and continually doing Things for which a Man ought to be despised; debauching Peoples Wives and innocent Daughters, and making Use of his Omnipotence only to conceal his Person, or assist him in his Crimes. According to
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this Account of the *Jupiter* of those People, I think he has no where been so properly represented as in one of the Play-house Farces, in which he is represented as descending from Heaven in a triumphant Chariot, preceded by Thunder and Lightning; and then instead of doing some great Act of Power or Justice, he slips off his Cloaths and puts on the Dress of an Harlequin, to debauch the Wife of an old Physician.

I do not know what Effect the early Notions Children are thus made to receive of Gods, may have upon their Principles in their future Lives ; perhaps more than is commonly imagined ; possibly they may be led by Levity of Temper to think of all Gods alike, and from this may be derived the Root of Infidelity, and that Disrespect for Religion which is so universal. But whether this may be the Consequence or not, though I am afraid it is not carrying the Supposition too far to imagine it, certainly it gives the Crimes
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which are recorded to have been thus committed by them, an Air of less Horror than they would carry, if read of only in the Writings of grave Moralists. Adultery and all Kinds of Vices become too familiar by being thus painted in pleasing Colours ; and I cannot say I should wonder that a Youth, who found them spoken of as the ordinary Actions of immortal Deities by Men whose Judgment he was taught to reverence, should suppose the Religion of his own Country, which condemns them so violently, to be too severe, and fancy it only an Imposition ; a Thing invented to keep Children in Awe, and disbelieved by those who preach'd it.

Whether this be the Effect or no, certainly the mention of such Crimes in a familiar Manner, the describing them not as Things which deserved Ignominy and Punishment, but as Deeds of Gallantry, must have the ill Effect of rendering them familiar to the Minds of Youth, and taking off that Horror which ought to attend

attend the Thoughts of them. And if Drunkenness, and Crimes too bad to name, are in the same Manner as this Gentleman says they are, spoken of with Unconcern and Freedom by the Poets, as practised by themselves openly, and without Disguise or Blushing; the Effect must naturally be an accustoming the Mind in its Infant State, when it is most susceptible of Impressions, to look upon them without Horror: And this is laying the most dangerous Foundations that can be laid for the Practice of them in the Course of their Lives. I tremble while I write this to you, my Dear, and would fain suppose that it is more than Truth that these revered Authors are charged withal: But when I recollect the Character of the Person who tells you of it, and the Occasion of his telling you, I cannot suppose there is any Possibility of a Mistake.

As to his Advice, there can be no Question of the Propriety of putting it in Execution; 'tis shameful that there are none
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of these Books to be had without the bad Passages ; but as that is the Case, and as blotting them out would only be giving the Children more Curiosity and Eagerness to read them, I would advise that they never see the Books at all, at least while they are Children ; but that their Lessons be chosen out of the innocent and virtuous Parts of the Writings, and put down in their Tutors Hand-writing on Paper separately as they are wanted. It will be easy for him to devise some Reason for this, nay, it may have great Use ; they may be employed to copy them out on other Papers, and at the same Time be imprinting the Lessons in their Memory, and learning themselves to write. My Dear, farewell ; I have been writing on a strange Subject, and I am the more surprized, as I have never met with it so much as mentioned by any before. I can only give you my Observations, for the Fact rests upon the Evidence of that Gentleman ; but I am sure, if the Principles are right, my Arguments

ments are not wrong. I need not recommend it to *you* more strongly to observe them, who have so good an Adviser.

I am Your's, with all Sincerity.

LETTER XII.

*Concerning the Opinions to be first established
in a Daughter.*

My DEAR —,

I DRAW toward the Conclusion of the Task which I had set myself, of giving you my Sentiments on the Management and Education of Children, from the Cradle to the Time of their coming into the great World; a copious Undertaking, and to be treated in a little Compass: However, I did not, as you very well know, propose to say to you all that could be said upon such a Subject, but only those Things which had occurred to myself, and in general had been overlooked by those who had treated of the Subject,

ject, whether occasionally or professedly. Tho' there is only a small Part of my Work remains, I find that the most difficult of all. I have brought your Children to the Gates of the great World; they are to be conducted into it with a Care greater even than all that was employed in preparing them for it.

As to the particular Parts of your Daughter's Education, it would be as impertinent in me to prescribe Rules for them, as it would have been to have meddled farther than in the general on your Sons. The Course of Education is as settled a Thing for Women as for Men; and the several Articles which Custom has established as necessary Parts of it, have all their proper Masters, whom I have neither Abilities nor Opportunity to instruct. But as with regard to your Sons, so in respect of your Daughters, your Care, my Dear, does not cease when you have appointed them Masters; you are to see that they are properly taught: You
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are to form their Minds, while these necessary Instructors take the Care of their Department.

This is the more necessary, with respect to your Daughters, my Dear, as they have no other Way of attaining this Advantage. Your Sons have their Tutor, who, while he is instructing them in Languages, is also forming their Opinions of Things ; but your Daughters can have it only from yourself. The People concerned in the several Parts of their Education are quite unacquainted with this, as any Part of their Office ; and it is supposed they cannot have a better Instructor than a Parent of their own Sex, who is sure to have Affection and Experience. This is the general Opinion of the World on this weighty Subject ; and with respect to your Daughters, my Dear, it is fully true : they cannot have a better. If from all the World an Instructor of this kind was to have been chosen, I think you would be the Person fixed upon for the Office. It is almost

almost impertinent in me to give you any thing that may wear but the Form of Advice on this Head; but I have great Goodwill, and I have had longer Experience than you have. You have also so much Good-nature, that you will not take any thing amiss from me.

My Dear, there is a short Rule for this : Teach them to have a Regard for God and Religion, and they will require very little more. I have brought your Care of them as far as to the present Age of the eldest ; and from Eleven to Eighteen, the most critical Part of a Woman's Life, nothing more is required to guide her with perfect Safety, than a Sense of Virtue ; a Confidence in such a Friend and Adviser as you are, and on your Part cool Prudence. You must expect, Child, that many Things will happen in so unexperienced and busy an Age, as your eldest Daughter will now be every Year advancing to, which will give you Uneasiness ; but be prepared to bear them,
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and what is much more, be prepared to bear them in such a Manner, that the Person who is the Occasion of them may see throughout, that it is only your Love for her that gives Birth to your Fears.

When you have established in her Mind perfectly and firmly the Ideas of Virtue and of Reputation, you will have done all that is necessary to the guarding her against the Faults and Follies of her approaching Time of Life. There are many that tempt every young Creature to them. Happy is she who has an Adviser. Teach her, that Virtue is in itself a solid and substantial Good, not an ideal Thing; and that upon it depend Peace of Mind in oneself, and the Respect of all the World. Inform her, that if there was no such Thing as Virtue, yet Reputation is so inestimable a Jewel, and when lost so irrecoverable, that common Prudence would prescribe all which this superior Agent dictates. Tell her that there re-
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quires a thousand Times the Caution of which her Inexperience can be aware, to prevent the Occasions of Suspicion ; and assure her, that Suspicion is always raised by the World into Certainty.

I do firmly believe that this is the true Case in half the Scandal that one hears. Chastity is so natural to our Sex, that I wou'd hope it is very rarely violated ; nay, that modest Reserve, which all Persons who have had a tolerable Education have been taught, is so good a Guard, that very few can have been in the Way of being exposed to the Attempts of infamous Men ; much fewer can have fallen before them.

A Woman's own Conscience may reconcile her to herself after an Act of Imprudence, in which there was no real Guilt ; but if the World have got the least Hint of it, nothing can reconcile its Tongue to Truth, or keep it within the Bounds of its own Knowledge. Imprudence often leads to Guilt ; and this is
enough

enough for a malicious World to know. They will suppose that, as it often does, it always may, and that 'tis not for them to determine in other People's Affairs. If those who hear of any little Act of Imprudence of this kind, which might have drawn an unintended Guilt in its Consequences in another Person, are criminal themselves, they are sure to speak of it, as certainly attended by that which might have happened; that they may make some other, in Appearance at least, criminal as well as themselves. If they are innocent, they are glad to enhance the Value of their own Innocence, by shewing that every body does not possess this Jewel; and if they are guiltless themselves, yet slander'd, they will be sure to take the same Advantage, in representing what might have been attended with criminal Consequences, as if it had been; so that Censure being more diffused, may be of less Weight to each who bears it. Thus, my Dear, you see a whole World, so far as it concerns our own Sex, ready, nay
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more than ready, you find them eager to propagate what they suppose, or what they do but think they can make others suppose an Occasion of Scandal ; and in this Light you see how necessary it will be to caution an inexperienced Daughter to be wary.

The Innocent may suppose that it is enough to be innocent, but that Supposition would be fatal. Every one who lives in the conspicuous World has not only herself to be accountable unto, but *that World* also: And if she treat that with Disregard, contenting herself to know that she has nothing to answer for, People will return the Neglect with Ignominy ; and while her own Bosom is quite at Peace, she shall be traduced, as if Guilt and Obstinacy in confessing it lodged there.

My Dear, I have written earnestly to you on this Subject ; because of all that I know, it requires to be treated with the greatest Earnestness. You may be startled
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at my mentioning the Suspicion of the World, with respect to Crimes which both you and I are ready to believe very rarely happen ; but I am right in this : for while we are certain of the real Innocence of almost all our Sex, we see the imaginary Slips of this kind made everlasting Subjects of Conversation. Reputation is to a Lady the next Consideration to her Virtue ; we see that may be stain'd, while the other is pure, and no Care is too great for the avoiding Censure, even when unmerited. I have been as uneasy as you on the Necessity of writing concerning what the very Reserve in thinking of, may be one Part of a young Lady's Guard ; but I am writing with a View to Use ; and Ceremony has no Part in my Intention. I do not suppose that your Daughters ever will be in Danger of doing what is amiss, they have too good an Example before them to leave me but a Suspicion of the Possibility of this ; nay, I do not know that they are in any more Danger of being imprudent, than they

they are of being criminal ; but, my Dear, to put them sufficiently upon their Guard, in a Circumstance of so much Nicety and Importance, let them know perfectly what is the Prudence that is required of them ; and in what Articles of their Conduct consists their Danger. These, as they do not grow on any thing in Nature, but on the Faults and Severity of others, they could not know otherwise, than by being thus informed of them : And however frightful the Possibility of their being suspected or censured may appear to them in the Idea, it is much better they should bear it, than incur the least Danger of the other. They had better be offended now, than injured then.

A Lady, when she comes first into the busy World, is fond of being a Woman, and fond of being a Beauty. She will fancy she is the one before she *is* ; and there will always be People enow ready to flatter her into an Opinion that she is the other. You and I, my Dear, have
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been Girls; and we can remember sufficiently that this was the Case; are we to doubt but it is the same with our Children? 'Tis this, my Dear, that gives Rise to all the favourable Receptions Lovers meet with; and I am sorry to say, that almost without Exception they meet a better Reception than they merit: and the worst, the best; because they are the greatest Flatterers.

It is from the sole Conduct of the young Ladies with respect to these, that all the Mischiefs of undeserved Scandal, and all the Roots or Occasions of Scandal itself arise: This then is the Article of Care. How a Lady is to treat a Lover of Worth, and of a proper Rank, is another Consideration: This is the last and greatest Article in an unmarried Lady's Conduct, and the Instructions for it ought to make the finishing Part of her Education. I shall reserve them for that Part; and this is the more proper, because certain farther Principles are necessary toward the directing

ing and establishing that Conduct : and as these concern both Sexes, they have no Right to stand in this Letter. What I intend therefore here, is to fix proper Sentiments in a Lady's Mind, with respect to the Reception she is to give those Lovers whom a Sense of her own Importance, and a Pride of being thought a Beauty, may encourage her to receive against the Dictates of Reason, Prudence, and, I had like to have said, of Honour.

There are among the Men a Number of idle People, who, though they never think of Matrimony talk of nothing but Love. These are every where in public Places : They mix themselves in all Parties, and they employ their mean Flattery, and their prostituted Tendernefs, on every Woman equally. It may be well enough for these Persons to pursue such a Course, because the World does not call it infamous ; nay, even the greatest Crimes which they can commit in the Course of

it are not branded with Infamy, but wear the fair Name of Gallantry : But it is much otherwise with our Sex : And this very Custom among the Men, and these very Principles, false as they are, on which their Conduct is established, ought to put the Women the more upon their Guard.

Tho' a Man may without Scandal, nay with Credit to himself, for so has a foolish World established it, court a thousand where he means nothing, a Woman, my Dear, has no Right in Reason, nor any Authority from Custom, to receive the Addresses of any Man, unless she absolutely intends to accept him for her Husband. As soon as she is known to listen to him, the Eyes of the World are upon her Conduct ; and it is no longer a Matter of Indifference, even to her Reputation. If the Acquaintance breaks, the World will know why : If others are admitted on the same footing while it subsists, they will be informed with what Intent :

tent; and it is not only vain to attempt to deceive them; but it is even impossible to convince them of the Truth when it is in the Lady's Favour; or to persuade them, that what was perhaps Levity and the Fruit of Inexperience, was not the Result of criminal Thoughts.

People know that Men will often make a Pretence of honourable Intentions, when they mean the worst: That there are young Fellows so completely villainous, that they apply in the most serious Manner where they are determined to do nothing unless they can do Mischief. A Man of this Turn will have Matrimony for ever in his Mouth; but in his Heart only a Scheme for the Destruction of that innocent and unguarded Creature who listens to him. If he can succeed under the Pretence of this honest Purpose, in his wicked Designs; that is an Occasion of his breaking off: The World knows it is, and consequently when a Lover, who has been received upon honourable Terms, and appeared in

a Way to succeed, drops off on a sudden, knowing that this may have happened, they suppose it has ; and the most innocent is censured ; nay, her Virtue, if she persevere, and when she has discovered the Intent by discarding him, is the Occasion of the same Censure : for he will not say why he was cast off, and the World will suppose the worst.

Your Daughter, when she is of an Age to be in the Way of such a Danger, will, upon reading this, say how then is any Woman to escape this Scandal ? What is she to do to prevent it ? If Innocence and Virtue be no Guards, what can be so ? I intended to reduce her to the asking such a Question. And it is easily answered. Virtue in a Country where all People were virtuous, would be alone sufficient to guard against Censure ; but where others are ill, Prudence must join to its Assistance.

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The Consequence of an Address of this kind depends upon the Character of the Person who makes it ; and as your Daughter can have no Knowledge or Experience thro' which to judge of that, it is her Business to apply to you. Tell her the Necessity of such an Inquiry ; explain to her the Impossibility of her making it with the necessary Cautions : Let her know some Friend must execute this for her, and I am sure she will not look farther than to yourself. You will be able to know what she cannot ; and being convinced of the Necessity and Importance of the Inquiry, she will submit it to you.

Most Parents, when their Daughters apply to them on such Occasions, concern themselves no farther than with the Circumstances of the Lover. 'Tis to them therefore all the Mischiefs are to be attributed that follow. The Fortune of a Lover, I grant you, Child, ought to be a Parent's first Consideration, because as Men of Virtue are to be found

with Fortunes as well as without them, no Character ought to recommend him who is improper in this Respect. But tho' I allow this a first Consideration in point of Time, I am very far from thinking so of it in point of Importance. The first Inquiry may, and ought to be, *who* the Person is; but the next must be, *what* is he? If he be a Man of Honour, all is safe, he means what he proposes; and the Lady, who thinks him not disagreeable at the first Acquaintance, will be sure to approve him more and more. Wit, Address, and a Number of the lesser Accomplishments, may recommend a Man for a little Time; but Honour, steadily and always. If the Person who proposes himself have this, and if the Lady to whom he proposes himself accept him for farther Consideration, all is done. The Courtship may be left by the most careful Parent to go on in its own Way; and provided the Lady be worthy, there is no doubt of all terminating as it should.

I am sorry to confess, that this so desirable a Situation is not a common one; Men of Honour are very rare, and with all others there must be Caution. The most common of all Characters among young Men of Fashion is that of the Rake; nay, it is almost universal. The Opinion is as common, that one of these People, when reform'd by Marriage, makes the best Husband in the World. This may be true too; but when does it happen that they are reformed by Marriage? Look among your married Acquaintance, my Dear, and bid your Daughter look among them, for 'tis she who is to be established in proper Sentiments on this Occasion. She will see many who have made the Experiment; but when will she see any with whom it has succeeded? There are two Considerations to be observed by the Lady who would attempt this romantic Expedition: The first is, whether he intends really and truly to marry, or does not make that Pretence the Slave to the worst Purposes: The

other is; whether he have Understanding to be convinced of what he sees, and Discernment to distinguish between Vice and Virtue. The Madness of accepting a Lover at all, against whom the least Doubt can rationally have place as to his Intentions of Marriage, one would think were obvious enough; but still we see too many fall into it. A Woman who has her Doubts, whether the Lover really intends what he proposes, has yet no Doubts that she shall bring him to intend it; and supposes, that when he finds she is not to be obtained any other Way, he will be in earnest in that. There have been Examples of Men doing these Things, but they are few: They are however often conspicuous when they do happen, from the Disparity of the Persons Circumstances; and what has been done under this Disadvantage by an ignorant and less handsome, as well as less equal Person in point of Fortune, she thinks it is easy for *her* to do who has so many Advantages. My Dear, inform her better. These Instances

stances which make her believe the bringing a Lover to think of Marriage, who did not at first seriously intend it, is easy, are the very Things that render it less and less practicable; they are so many Bugbears and Terrors to the Men who might have been in the same Manner changed in their Sentiments, and which place them upon their Guard against what they see has happened to those who no more than themselves intended or expected it.

If it should happen that such a Man, against his Inclination, and in spite of Example, is brought to Marriage, there is still very little Prospect of reclaiming him by it. In the first Place he must be in Love with the State before it can produce this Change in him; and in the next he must have a Sense of the natural Superiority and Excellence of Virtue, before it can be accomplished. To give the Consideration its fullest and fairest Scope, let us examine it in the very Form in which the Lady would herself propose it.

it. A Man who did not at first seriously intend to marry her, at length agrees to it, because he cannot get her without it. It is Sir *John Brute's* Reason for marrying his Lady, and we see the Consequences; he will repent of the having done that which he did against his absolute and general Inclination, under the Influence of a certain Flight or Whim; and there is no Hope of reclaiming him by a Thing with which he sets out discontented. Besides, if he hath not Sense and Discernment enough to see the true Affection of a Wife in that superior Light in which it ought to stand, under the Comparison with the prostituted Fondnesses of a mercenary Creature, it will be in vain to expect any Good from this Consideration. I am afraid there are but few among the young People of this Time who have that Degree of Sense for their Debauchery, and their Conversation weakens their Faculties and misleads their Imaginations in a terrible Manner; and to all who have not,

not, Variety will be a Plea against all the natural Superiority in the World.

Thus slender are the Hopes of reclaiming a Rake ; and those who venture on the Attempt when they see it in this Light, scarce deserve Pity, when they are rendered miserable by the Disappointment. What I would caution a Child against more than all other Things, is the countenancing such People, or receiving from a foolish World such Opinions. My Dear, shew your Daughters, as they grow up, the Danger ; I doubt not but your own Prudence will be a sufficient Guide when they apply to you for your Advice : Only inform and convince them how necessary it is that they should apply to you for it. If some Friend of the other Sex were to be applied to, when a Man of this Character makes his Proposals, that single Circumstance would often fix the Matter, or put it off at once. Such a Man would say to the young Fellow who had
desired

desired to propose himself, I think you do my Relation Honour, but you know the Giddiness of your own Temper ; and you know how improper it is that Engagements of this Kind should be broken. I would have you consider seriously, whether you can settle your Mind to the Proposal your Regard for her tempts you at this Moment to make : Consider a few Days ; and if you continue in your Opinion I will introduce you : If you are in any Doubt about your own Constancy, why we will laugh at this Flight of Gravity, and no more shall be thought of it.

Were this done by some prudent and friendly Relation of the other Sex, the whole would be settled without Confusion and above Mistake ; the Lady would be assured she received a Man who was in Earnest in all he said, and would be in no Fear that he should mean ill, or that he would hurt her Reputation, by breaking off when he saw he could not accomplish it.

You

You see that I look upon the only Danger that can attend the Character of a Woman of Virtue, with but a tolerable Share of Prudence, to be from the Villainy of her Lover; but as there are so many who will put her in that Danger, no Caution can be too great in the Choice she makes of the Man in whom she will confide. If there be this Danger from a single Lover to the Reputation of the Woman, who is ever so much determined against what is ill, I am sure, my Dear, I need not add that there is vastly more in the giving Permission to a Number of Men to call themselves Lovers together. The World is apt enough to construe the common Acquaintances of an unmarried Woman into Lovers; and when they have thus added to the Number which her Giddiness may give Leave to call themselves so, what are they to suppose is her Intent in giving Encouragement to so many at a Time; or what will they not suppose to be the Designs of half of them: They will be ready to suppose the worst,

worst, and they will be ready enough to carry into Execution what the People themselves cannot. Thus a Woman's Reputation is endangered, while her Virtue is perfectly secure: And believe me, my Dear, in this cruel World that Reputation which is in Danger very rarely escapes through its Innocence. It will be in vain for the innocently Accused to say, that is only Giddiness which the World construes into Guilt. I never knew when Giddiness in an handsome Woman was not supposed to be Guilt; nor ever once met with an Instance, in which the most cautious Conduct in the World could wipe off such an Aspersions. I know not indeed what Course a Woman is to take who is so unhappy to fall under Suspicion from her unguarded Conduct. If she continues it after the Slander, she is called abandoned, if she discontinues it, they say there was Reason for the Suspicion: But, my Dear, though I know not what is proper to do under such a Circum-

Circumstance, I know that it is easy to avoid it ; that all Scandal among Women of any Degree of Character, arises from their Lovers ; and that while there are Men of Honour in the World, she is foolish who admits one Rake under that Character, and she is distracted who gives Permission to many at a Time.

Pardon me that I have spoken very freely upon this Subject ; I had rather offend the Delicacy of your Daughters, than leave them without a Caution against an irretrievable Folly, into which they will never fall when cautioned. My Dear, I know you will forgive my Earnestness in an Occasion where you will see its Origin to be in that true Friendship I have for you, and my Care for my dear Relations. I give you my Sentiments, and I doubt not but they are also your own : It is to you I write them, but it is not you who want them ; they will strengthen your own Opinions, and
they

they will enforce the Necessity there is of inculcating them in due Time.

Dear ———,

Your most sincere and affectionate.

LETTER XIII.

*Concerning the Principles of just Thinking,
and proper Acting in Youth of both Sexes.*

MY DEAR ———

I Can perceive that I now draw very near the End of my Undertaking, but I am pleased that I approach it gradually. This and one more Letter will conclude my System of Education, as it regards the Parent ; for the lesser Articles of it which fall under the Care of Masters, they will look to *them*. I have brought your Sons toward a Time of their mixing among the World, and your Daughters to the Period of their being solicited to enter on a State in which they will

will no more have your Instruction : A few Principles are first to be established, which will be of equal Use to all, for Virtue and Probity are the Ornaments of both Sexes ; and after this I shall deliver them up to the World.

I have already mentioned to you, my Dear, and I am very sure you perfectly concur with me in it, that Religion is the true Source of a Conduct which will in all Respects give Peace to a Person's own Mind, and command Respect from the World. We are happy in living in a Country where the established Religion is most of all suited to this Purpose ; nor is there any Precept of true Morality which it does not inculcate : I wish it were more regarded among the Generality of the World ; and I wish the Clergy, from whom we are most naturally led to receive our Opinions, would be a little more attentive to those which are of the greatest Importance in the Conduct of our Lives. They inculcate a Religion, which of all others

others comprehends the noblest System of Morality, yet they leave this neglected. We hear them for ever discoursing upon the Distinctions of the Persons in the Trinity, the Incarnation of our Saviour, the Fall of *Adam*, and the like Subjects, concerning which they often do not understand themselves, and their Congregation scarcely ever understands them: While they neglect what their great Master always made the principal Consideration, the Conduct of our Lives. I do not mean to censure them for sometimes preaching upon these Subjects; for it is necessary all People should have some Knowledge of them; and they can no Way receive this Knowledge so properly as from the Pulpit; but I would not have them always preach upon it. A much more effectual Way to raise a Reverence for our Religion in the Generality of Mankind, would be to shew its rational Excellence as a System, for in this it is superior to all others.

Whatever

Whatever respects the general Conduct of our Lives in all Periods, may be drawn from that Source, and it receives a Sanction from the System whence it is derived. You will see by this, my Dear, that I am of Opinion the attending the Service of the Church, is a great and rational Step toward the attaining a proper Sense of our Conduct throughout our Lives ; certainly I do ; and certainly you are of the same Opinion. I confess that I think they might there receive more Instruction than they do ; but what they meet with there, bears an Authority and Weight which are of Consequence. What is right in general they are sure to hear from the Pulpit ; and they will hear it enforced by Arguments of which neither themselves, nor perhaps you would have thought : It is well to have this general Opinion established so rightly ; and if those from whom this comes are deficient in the Particulars, do you, my Dear, supply that Defect : For next to the Authority of Heaven and its immediate Ministers, the

Word

Word of a Parent, such as you are, is the greatest Sanction.

In the first Place, I would recommend it to you to establish in the Minds of your Children a steady Love of Truth. This cannot be begun too early, nor can it be continued too assiduously. I would of all Things recommend it to you, to begin to implant this Principle in the little ones who can but barely speak; and I am sure you will find the Necessity of continuing your Cares on this Head, grow with their Years. Truth, they must be informed, is the Band and Union that keeps all Things together. The World without it were a Company of separate Inhabitants of the same Place, not a Society. They must be taught betimes that nothing is so dishonest as to violate Truth in great Matters, and nothing so mean as to do it even in Trifles. They must be shewn that Respect is always paid to those who pay Regard to it, and that Contempt is the sure Portion of all

all that despise it. The Girls will be taught to place a just Value on it by one Consideration, by seeing of what Importance it will be to them when Men propose themselves as Lovers; let them recollect how much depends upon the Sincerity of the Person who makes such a Proposal; and how impossible it is for them to judge of that Sincerity otherwise than by the Regard which he pays to Truth who makes the Profession. The Boys will also have a single Instance of the Value that is paid to it in the World, which will be of vast Weight; when they come to know that the accusing a Man of having violated it, is the greatest of all Injuries; and that the Life of the Person who was guilty of it, is always called for as the Atonement.

It will be well by such Instances as these to implant early in the Minds of the Children of both Sexes, a Veneration for that which is in itself so valuable and important; and the more so as they will
see

see it in spite of its natural Consequences so often violated so idly. When the Boys come to read, I would intreat their Tutor to select such Passages of the ancient Writers as express the Reverence for this Quality in the strongest Terms; and I doubt not but yourself will take an equal Care of your Daughters. I would shew them the real Importance of this, by the continual Pains I took to inculcate it; and I would accustom them to a strict Adherence to it in the veriest Trifles. They will, by seeing the Difficulties in which others are involved by departing from it, be strengthened in the Value themselves place upon it; and it will be a just and virtuous Pride in them to set themselves greatly above those whom they see continually ashamed in Consequence of their departing from it, and being detected in those Escapes.

By paying this Attention to Truth themselves, they will in some Degree inspire a Love of it into those who converse
with

with them, and will enjoy the Communion of their Friends in a superior Manner to the rest of the World. They will also see themselves treated with a particular Respect for their Adherence to it, and they will find a Regard paid to it which others have not allow'd them, when they preach even what is right. There is indeed so much to encourage it, that I should imagine scarce any Thing more is necessary to an everlasting Perseverance in it, than the natural Reflection of those who have once been thoroughly tutored into its Practice.

After Truth I would recommend, as the greatest Object of their Attention, and the greatest Point at which they should aim, Good-nature. They are wrong who suppose this a natural, it is an acquired good Quality; and there is nothing which more requires, or more answers to the Care of the Parent, than the inculcating it. They have this Excuse for their Error who suppose Good-nature

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innate in those who possess it, that it always discloses itself early. The Temper forms itself in this respect, while the Person is a Child, and it is very rarely that it afterwards alters : But which of two Ways so contradictory in themselves, and so wide of one another in their Consequences, as those which lead to good and to ill Nature it shall take, is almost entirely submitted to the Parents Disposal.

- What we think to be Opinion in Children is often Memory, and what we suppose Temper is Imitation. They have seen People surly, or they have seen them mild : The Example has made an Impression while they were too young to have understood Precept ; and they begin to form themselves by what they have seen, before they have any Power of judging concerning it. Among the Millions that are made ill natured this Way, almost one Half are undone by their Nurses and the other by their Servants. It is among the lowest Class of People that
bad

bad Humour is most frequent; for being out of Temper with their Circumstances, they are sour'd at every Thing else. At least, if we could allow ill Humour as natural among the People of an higher Rank, yet good Breeding disguises it, and the Infant who is forming itself by the Examples, would not see through the Cover. If it have therefore no Example of the good, it will have none of the ill; and being left to itself, it would be more likely to do right, because it would find that more pleasing than wrong; which it would see always gave Offence.

You observe, that when I speak of Things of this Consequence in the Lives of young People, I go back to the earliest Part of their Management: It is not a Precaution thrown away, when it is to you I write, because you have Infants, as well as those more grown, to manage. I think, as I have said already on another Occasion, your Children are happy that they have not been nurs'd abroad,

and I doubt not your having taken Care, my Dear, even if you had not your Eye upon this Consequence, to have provided good-natur'd People to be about them, merely for their Peace.

You will find great Advantages from it. With their Example and your Sanction to it, they cannot fail of becoming, by mere Imitation, good-natured ; and I am sure you will know enough of the World to encourage it in every succeeding Period of their Lives. While they are young it will command for them the Love and the Esteem of every body about them ; for Good-nature commands Good-nature from all Persons, and even the worst respect it : When they are grown up, it will prevent the Boys a thousand Inconveniencies, and keep them out of Multitudes of Disputes ; and your Daughters will find it the greatest of all Recommendations to a considerate Lover. The Man who is charm'd with the Person of a Woman, always acknowledges this to be

be but a Part of the Consideration : He trembles till he knows what is the Temper of the Woman with whom he thinks of passing his Life : And if he finds it of this Turn, the Chain that was thrown about him becomes fixed for ever. Beauty will lose its Force by becoming familiar, but the Respect that is paid to Sweetness of Temper and Goodness of Heart, increases with Acquaintance ; the one may be the striking Article in the Composition, but it is the other that must support the Claim it boasts to Attention ; since without Merit, to be conspicuous is only to be the more remarkably contemptible.

If there be any Thing which I would, more than all others, advise young People, on their coming into the busy World to avoid, it is, with respect to the Men, Censoriousness, and in the Women, Wit. I am very sensible that Youth all take it to be a Mark of Judgment to be severe, and that all Girls think there is Spirit in being sharp ; but they are both extremely

in the wrong ; there is more Discernment shewn in finding out the Beauties and Excellencies of another's Temper or Character, than the Blemishes : And I would have every young Woman of my Acquaintance know, that one good humour'd Construction put upon what might have been supposed faulty in some other of her own Sex, has more Merit with that Part of the other which is worth pleasing, than all the Sharpness and Raillery in the World. This depends upon what I have been just saying, that Good-nature is one of the greatest Things for which a Youth of either Sex can be praised.

Modesty of Deportment is another of those Things which I would recommend to you, my Dear, to instill into the Minds of your Sons as well as Daughters, in Time ; and to support and enforce by subsequent Examples and new Lessons, to the very latest Moment in which they remain under your Care. A common Person, to whom I should write this, would

would suppose me only repeating what I had said already; but you, I know, Child, will judge otherwise. I look upon Modesty, as the Apostle did upon Charity, to comprehend a great many Things, of which that commonly call'd singly by its Name is but an inconsiderable Part. When I mention Modesty of Deportment in a general Sense, Chastity is but one among a thousand of the Forms, all beautiful and worthy Praise, in which it shews itself. You will understand me thus, my Dear; I would have you, when the Principles of that Modesty which regards the Person only, have been thoroughly established, prescribe to them an Humility and Diffidence of themselves in all Parts of their Behaviour and Conversation. I would have you betimes inculcate into their Minds, that although it may flatter their Vanity to speak, yet to hear will be always more to their Advantage; that what they hear from a Person of more Years has always a great Claim to their Attention, because it comes

from a Person of more Experience ; and that Experience and Wisdom are very nearly the same Thing. I would remind them that Contradiction, let it be done in the mildest and softest Manner imaginable, is still a disagreeable Thing ; and that when there is not an absolute Certainty of the Person's being in the right who employs it, is unpardonable : And I would add, that this Certainty is hardly possible at their Time of Life.

I would teach them that Youth is a Season of Humility, and that the more they shew of this in their own Opinion, the more they will be respected by other People. I would always have them look upon themselves as the lowest Persons in the Company, even when they were the most considerable ; for while they express Respect for every body, they will be sure to find it from every one. Here, my Dear, is the Duty of a Person as a Member of Conversation, and as one who is to live in this World, laid down
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in a very few Words, and yet I am persuaded it will be found sufficient. I have requested you, to employ your great Endeavours to settle the Principles of it in their Minds from very early Time, and to enforce it in a particular Manner when they are just preparing for coming into Life, for it is most amiable; and this is the Time at which it will be most important to them to shew it. Good-nature, Truth and Complaisance (for this Modesty of Deportment is a vast Part of Politeness, and is the Parent of almost all the rest,) will establish a Character for a young Person of whichever Sex, that will be a greater Recommendation than Beauty itself; and when they have acquired this from their Observance of the Principles you communicated to them, they will find the Applause it meets with, and the Reception it every where gives them, so valuable, that they will at all Times act up to this Character, that they may preserve them. My Dear, adieu. I know you will think with me, and I cannot

doubt the Success such a Conduct will have in Minds so naturally good as those of my little Cousins.

I am

Your and their most affectionate Relation.

LETTER the Last.

Concerning the proper Conduct of Youth of both Sexes in honourable Courtship.

My DEAREST ———,

I HAVE at length arrived at the last Stage of this long but not tedious Journey: Another would perhaps have thought the Task compleated at the End of my former Letter; but altho' I have in that concluded what I begun from the earliest Infancy, (the inculcating Rules for such a Conduct as Virtue prescribes, and Reason authorises, having left them prepared for entering upon the busy and dangerous Stage of the World) yet there

there remains one Thing of peculiar Consideration ; that is Courtship, which is the first Step they usually take in it : and altho' I have occasionally written something on this Head before, I cannot omit to give you my Opinion as to their general Conduct in that difficult Scene, which may perhaps suggest something to your Mind, as the last Advice you perhaps will have Opportunity to give them.

In the first Place I shall recommend to both Sincerity. The Word is always in the Mouth of a Lover. I would have the Thing itself always in his Heart ; and I am certain, as nothing ought to recommend either Sex without it, so those will never fail to be esteemed who have it.

I have observed among those young People, whom I have had Opportunities of seeing in this Situation, that they have been pleased with Opportunities of giving one another Uneasiness ; not that they have either of them had so bad Hearts as
to

to be glad of the Disquiet of the Person they pretended to love, but that they were proud of shewing themselves it was in their Power to do so. This is the strongest of all Reasons why they ought not to have done it; and this Pleasure in giving Pain, if it be a Testimony of Love, is certainly like Jealousy, (which some say also grows upon that Passion) one of the Things that disgrace it.

I would have those who make, or those who receive Addresses of this kind, for whatever I shall say on this Head, my Dear, will hold as well with respect to the Conduct of your Daughters as your Sons; I say, that whether they court, or whether they are courted, I would have them understand the first Step in that Matter like the last, to be irrecoverable; perhaps it is not so in effect, but it is very nearly so; and there will be nothing but Good from the Caution.

Marriage

Marriage they'll well know is unalterable ; and they would do well to know also, for that is the Truth, that the making Professions which have Marriage for their End, or the receiving those Professions, is almost as binding. What Right can that Man have to withdraw himself from his Engagements, who has told a Woman of Virtue and Honour that he wishes to be married to her ; or what Pretence can that Woman have to receive the Addresses of a second Person, who has already countenanced those of a first ? I mention not absolute Crimes on either Side ; those we know may and ought to break all Engagements that were made with the Innocent ; but these do not happen often ; and exclusively of these, he who has made, or she who has received the Address of a Person proposing Marriage, has no Right to discountenance the Person afterwards.

Learn your Children, my-Dear, to pay this Regard to the first Step of a Courtship,

ship, and they will not enter on it rashly. Too many think it a Matter of mere Amusement to make and to hear Addresses ; but they are generally entangled in Difficulties from them, and they deserve to be so.

When you have established in them a just Opinion concerning the Importance of the first Step in this Matter, they will naturally be inclined to ask your Approbation before they take it. Can you wish for more ? You have Experience, which they will know they want ; and they will be sensible you will advise them only for their Advantage. Make the Subject familiar in your Conversation, my Dear, that they may be the more induced to do this ; and do not let them represent you to themselves as one who will be rigid or severe. Thus you will have Opportunity yourself of regulating their Choice ; and most probably of determining it, although they need not know so much ; and after this the rest will be easy. They
say

say that which is well begun is half accomplished ; 'tis in nothing so true as in Courtship. When the Choice is properly made, the rest is easy ; for the deserving are easily pleased.

Volumes might be filled with Cautions on this Head ; but I shall only remind you of a few of them : There are certain general Rules upon which all the rest depend ; and these being once established, the others need not be named, for they will come in Consequence.

Let your Son be of all Things careful not to name before the Woman whom he loves any other, as if he ever had thought favourably of her. There is a Vanity almost universal in young Men of boasting their former Familiarities ; but it is the greatest Offence of which they can be guilty ; and none is so ill received. The Woman who deserves the Affection of a Man of Sense deserves it entire, and she will have it so. The Suspicion that she
has

has a Rival will give her Disgust; and the very Thought that she ever had will be attended with Pain. It is not an Age in which Women expect Men to have lived without even criminal Intimacies; but as they could wish they had, they have a Right to expect they shall be forgotten.

As I would have your Son cautious above all Things not to name former Partialities, in the same Degree I would have your Daughter careful not to give the lightest Suspicion that she regards another. The Person who gives her his whole Love deserves her entire Approbation; and it is unjust, as well as cruel, to torment him with but the Idea of a Rival. I know what is the Pride and Pleasure of young Women in their Conquests, real or imaginary; for I have been young myself; and I have since that, seen enough of the World to know, that there is nothing sets a Woman so low with a Man who addresses her, as the Desire of making more Conquests,

Conquests, or that of making him believe she has made them. It is with a View to set themselves high that the Women all do this ; but its Effect is contrary.

As I would have a sincere Affection on each Side, in that Courtship the End of which is to be Marriage ; so I would have between the Persons a mutual and a perfect Confidence. If either have a Fault, let the other name it with Tenderness. If either have a peculiar Perfection, let it be mentioned warmly. Thus they will be of all Friends the most valuable ; and by being accustomed to that Behaviour before Marriage, which deserves, and which will ensure Respect, they will observe it afterwards.

My Dear, this I take to be the great Instruction for the regulating an honourable Courtship ; that having the End in view, they may always be advancing toward it ; and on both Sides accustoming themselves to what are to be its

2 Consequences.

Consequences. Those who preserve a Conduct before they are married, which they do not intend to follow afterwards, are in the Way to give the greatest Discontent; and in Marriage, those who give, always receive it. Those, on the contrary, who behave before as they intend to do after, (the Union) will find no Difference in the Situation but what is to their Advantage; for in Marriage this is an universal Truth, that all the Happiness a Person gives returns into his own Bosom.

My Dear, farewell. I have led you to the placing your Children fully in the World; for I have conducted you Step by Step to the marrying them. How they should conduct themselves when married, I have fully considered, you know, upon another Occasion.

My Dear,

Once more farewell.

Heaven take you all to its Protection.



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